

Zion's Herald.

VOLUME LXXI.

BOSTON, WEDNESDAY, JULY 26, 1893.

NUMBER 30.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
36 Bromfield St., Boston.

LEAGUE EDITION.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

For all stations preachers in the Methodist Episcopal
Church, an authorized agent for their locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

The Outlook.

South Carolina's Dispensary Law.

South Carolina today leads the temperance column in America. A majority of the reform legislature, chosen last year, proved to be in favor of dealing with the liquor traffic of the State. A bill with strong prohibitory features passed the House, and was replaced by the dispensary law—a modification of the Swedish system—by the temperance members, who thought the former bill too stringent, and who had a desire to try the dispensary plan. By this law the traffic is placed in the hands of the State. Private sale is forbidden. The saloon system is swept away. The sale agents are appointed by the State, and the number of places greatly reduced. The 275 saloons of Charleston are replaced by ten dispensaries, and the ten in Columbia by three, and in this proportion through all the leading places. None but pure liquors are sold, and the 100 per cent. profit goes into the State treasury. The liquor is sold in bottles, not to be drunk on the premises, and not to be sold to minors or intoxicated persons. The new act closes clubs and drinking dens of all sorts; indeed, allows no private sale or gift of liquor; the State monopolizes the business. No dispensary can be opened unless the keeper can obtain a petition from a majority of the freeholders of the place. This places the option in the hands of every community, and will insure prohibition through a large part of the State. The virtue of the law is evidenced by the furious opposition aroused. The liquor-sellers of the State are maddened, and their associates outside are doing all possible, through the secular press and by private influence, to deceive the general public as to the operations of the law. Let the law have a fair trial. A case is now in litigation which will bring the question of constitutionality before the Supreme Court.

The Drexel Bequests.

In most respects the late Anthony J. Drexel was a model in business. Without undue anxiety for gain, he was yet careful and sagacious in the management of his affairs. The higher uses of wealth he well understood, and during his lifetime gave large sums for purposes in which most millionaires would have little interest. We had somehow come to think he had completed his charitable works; but his will, admitted to probate on the 20th, reveals the bequest of a million, out of his twenty-five or thirty millions, to be transferred to trustees who are authorized to erect and maintain an art gallery, museum, or other public institution in the vicinity of the Drexel Institute; or at their discretion they may apply the income from the bequest to the institute, should this be necessary for its full development. Besides private bequests, he gave \$100,000 to the German Hospital in Philadelphia. By means of these noble benefactions the Drexel name will be forever associated with the city in which he was born and in which he accumulated his great wealth.

Stanford's Successor.

Gov. Markham's appointment of George C. Perkins to succeed Leland Stanford in the United States Senate, projects a new man upon the national stage. Though little known to the nation at large, Mr. Perkins has a California record, extending to the origin of things in '49. Born of a sea-faring race in Maine, he went to sea in his teens, pulling up at San Francisco in that same eventful year of 1849, when some met fortune and others misfortune. Mr. Perkins contrived to find place in the former class. As miner, county storekeeper, and then a member of the Sacramento firm of Goodell, Perkins & Co., which has controlled most of the passenger and freight traffic of the coast, he has succeeded in amassing considerable wealth. In 1879 he was chosen Governor of the State, and was a competitor of Stanford in his first election to the Senate. His selection at the present time is a surprise. De Young, Este, and Stump, the supposed competitors for the prize, regarded him as a back number. The secret of the appointment is said to be the Governor's fear to appoint any one of the prominent candidates, lest the others should revenge on him.

The Depuration of Water.

As the population of our cities increases, the water supply becomes increasingly difficult. If there be an adequate supply, the quality may be indifferent. The impurities in most city water are so great as to render it a source of danger to the public health. Boston was obliged to suppress the manufacturing establishments along her supply stream, and to remove the sediments from the channel. New York is spending millions to purify the waters of the Croton River. With all the efforts of these cities, pure water cannot, with present arrangements, be secured.

Meantime we seem to be upon the verge of a discovery which will relieve the whole difficulty at small expense. Electricity, which has been turned to so many uses, appears to be a powerful agent for the purification of water. For some time past, Dr. Albert Wolf has been experimenting to ascertain the effects of electricity on water. In allusion to these experiments, Commissioner Edison says: "I am convinced that a discovery has been made which will cause a revolution in sanitary service." "Our experiments in the laboratory," he adds, "have been entirely satisfactory. All that remains now is to build a plant, and this will be done as soon as possible. The manner of applying this discovery, as a remedy for impure water, will be to establish plants at each of the city reservoirs. Suitable houses will have to be built for steam-engines, or water wheels and dynamos. The operating expense will be about \$4 a day exclusive of the wages of an engineer."

Nicaragua Again.

Nicaragua, like other Central American republics, is a rolling-stone. Revolution is inherent in the character of the people. Patriotism is an unrecognized virtue, and each chief intrigues and fights in his own interest. Sacasa, who came to the front but the other day, soon gave place to Salvador Machado, who was supposed to have obtained a firm foothold in the republic; but hardly had he obtained place when a new political storm arose in the northwest, which proved quite too severe for him, and a temporary dictator, in the person of Joaquin Zavala, himself an ex-president and one of the broadest and safest men of the republic, was brought forward. On July 18 he selected a ministry calculated to command the confidence of the country, and started out with fresh hope of peace and national prosperity. A general feeling of relief was experienced at his selection; but the skirts of the revolutionary storm still lower in the distance, and it is liable to break in fresh fury at any moment on the new government. Secretary Herbert has taken the precaution to order the "Alliance" back from Callao to Corinto to protect American interests. But all parties seem to understand the importance of the inter-oceanic canal to the republic, and are indisposed to disturb the only nation able to carry the project to completion.

France in Siam.

England and France today touch elbows at the antipodes. England has an important trade interest in Siam, and France holds a tract to the east of it, in what is known as Annam, or Cochinchina. The Annam country, over which France holds a protectorate, is a strip on the Gulf of Tonquin 1,240 miles long, and from 50 to 372 miles wide. The strip contains three provinces. In the north is Tonquin, an extensive and rich alluvial country; in the centre is Annam proper, where the strip is only fifty miles wide; and to the south is Cochinchina, a low level country as large as France. By the treaty of Nov. 28, 1877, the peninsula of Tourane and the Isle of Pulo-Condore, were ceded to France; and by a similar treaty in 1897, France came into possession of the whole of lower Cochinchina. The boundaries were left indefinite, and have been subject to dispute. Siam pushes them back to the hills, while France is endeavoring to extend them into the rich valley of the Mekong River. The present dispute originated in a question of boundary. The Siamese routed the French and Annamese soldiers in a frontier village. This act was resented by the French, who sent gunboats to Bangkok, the capital of Siam, to demand reparation and an adjustment of the boundary. The French gunboats have blockaded the mouth of the Menam River on which the city is located, while Siam has appealed to England and China for protection. The ultimatum of France was an indemnity of 2,000,000 francs. As we go to press England is reported as declining to interfere, and Siam is prepared to resist the demands of France.

Home Rule to the Front.

On Thursday last the great Premier again touched up his team, and pushed through other clauses of the Home Rule bill. Clauses 28 and 29 relating to civil service and pensions passed the House in committee of the whole. After carrying an amendment relating to the Irish constabulary, the clauses 30 to 36 passed in rapid succession under the closure. With slight modifications the other clauses were then carried in rapid succession and without a division of the house. There was no excitement in committee, as the passage had become a foregone conclusion. The Home Rule bill now approaches its completion. The hard work is done, and much of what remains is formal. The exception is found in the postponed clauses—14, 15 and 16—which were taken up the next day, and will be pushed to a conclusion by closing probably within this week. The steadiness, patience and energy of Gladstone as well as his mastery of the situation, become increasingly evident as the legislative campaign advances.

The Admiral's Blunder.

The court-martial at Malta demonstrates beyond reasonable doubt that the responsibility for the loss of the "Victoria" rests with Admiral Tryon. "It is all my own fault," was his frank admission to the flag lieutenant after the fatal collision. The evidence shows that he received no less than four separate warnings from his subordinates. Eight cables' length had been suggested in place of the six ordered. When the cables were arranged for six, his attention was called to the danger; then Capt Bourke reminded him of the tactical diameter of each ship; and finally Admiral Markham signaled that he did not understand

the order. In the face of all these admonitions, Admiral Tryon persisted in his decision. The explanation is not easy. Intoxication or insanity has been suggested. The evidence in court indicated no undue use of liquor, and leaves the public to the conclusion that from some unknown cause the Admiral was, for the moment, dazed, and failed to recover himself in time to save the ship.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

PROF. W. T. DAVIDSON, D. D.

A GOOD indication of the direction and pace of the currents of theological thought in our day may be found in the recent issue of the second edition of

Smith's Dictionary of the Bible.

It is almost exactly thirty years since the appearance of the first edition. For a whole generation it has been the standard reference book for English Biblical students. It is true that for at least ten years back it has been felt to be in many respects out of date, and it says much for the patience, and perhaps something for the easy-going ways of English Biblical scholarship, that the Dictionary in its old form has been found sufficient for so long. It is, perhaps, hardly to be wondered at, therefore, that the work of revision, now that it is done, should prove to be only half done. English people move leisurely in other things besides politics. They love that freedom should "broaden slowly down, from precedent to precedent," and experience has shown that in political life and in theological thought this liberal-conservative attitude has been both wise and strong.

Nevertheless, it is impossible to help thinking that Mr. Murray has been over-cautious, and that after thirty years such a publishing house might have produced something better than a re-issue of the old book, with a number of additional articles and some patching of a portion of the old ones. The revision, too, has been so contrived that the greater part of the new matter is inserted in the first volume, extending from A to T, while the latter part of the alphabet remains largely in *statu quo*. It is perhaps true, as the Preface urges, that "in the present state of Biblical criticism it is better that different schools should be represented in the Dictionary than that strict uniformity should be secured." But without insisting upon "strict uniformity," it was surely possible to bring out a work which should speak in tolerably clear and unmistakable tones upon the most important points (e.g.) of Old Testament criticism. It is not desirable that a student should find under "Genesis" and "Deuteronomy" certain views advocated by Canon Driver, and be led in quite another direction by the article "Pentateuch," written by Bishop Perowne. The comparatively young student neither knows how to search a dictionary to find these divergent views, nor how to strike a balance between them, when the arguments on either side are arrayed before him. The "Encyclopaedia Britannica" at least is consistent, and it would not have been difficult to give to a new Dictionary of the Bible a tone and character which would have gone far to modify the impression produced by the extreme character of the Biblical articles in the Encyclopaedia. As it is, the Dictionary speaks with two voices, which on some subjects is much the same as not speaking at all.

We may well, however, be thankful for what is given in these four handsome volumes. Everywhere are evidences of the

Marked Advance in Biblical Knowledge

during the last quarter of a century. The article on the Acts of the Apostles, written by the late Bishop Lightfoot for the first edition, occupied only a page and a half; the article, as revised by him, extends to eighteen pages. Bishop Westcott has enlarged his article on the Epistle to the Hebrews from five pages to fourteen, and the article on St. John's Gospel has swelled from three pages to twenty-five. An important article is that on the Apocrypha, by Prof. Kyle, of Cambridge. It is virtually new, and occupies no fewer than thirty-seven pages, compared with the four allowed to the subject in the former edition. Archbishop Thomson's article on the "Gospels" has been allowed to remain, but a supplement to it has been added by Professor Sanday, who finds twenty-six closely printed pages with double columns all too few for the discussion of the problem of the Gospels in the light of recent research and study.

One most important department which urgently required fresh handling includes the articles in which geographical and archaeological discoveries have enlarged the area of our knowledge. The mention of Assyria, Babylonia, and Egypt, the topography of Jerusalem, and the route of the Exodus, is sufficient to show the need of revision, and every one will rejoice to find the work ably carried out by such experts as Mr. T. G. Pinches of the British Museum, M. Naville the Egyptologist, Sir Charles Wilson and Major Conder. Canon Tristram, who contributed to the first edition of the Dictionary, happily survives to deal with the subject of natural history in the second edition, nor would it be easy to find any one more competent to bring the information given well up to date.

The article on St. John's Gospel is written by Archdeacon Watkins, and furnishes an excellent example of the progress made in Biblical knowledge during the last two or three decades. The mere literature of the subject is something staggering, and shows at least how the minds of scholars and thinkers have been exercised of late on Biblical subjects. To pass from the atmosphere in which the article on this Gospel for the first edition was written to that which characterizes the later,

is like passing from some still but dull and lifeless land-locked harbor out into the storms and the freshness of the open sea. If something has been lost, much has been gained. The Gospel is far more studied, far better understood, far more interestingly explained, than in the old days, though at the same time much less is taken for granted and many things that were considered assured now belong to the category of open questions. But a mere glance over the pages devoted to this article shows how much more minute and thorough is the study of today than that which sufficed for the same class of readers thirty years ago. The quotations under the head of external evidence for the genuineness of the Gospel, the close study of the Evangelist's style and his use of words, and the appendix on the text added by Prof. Sanday, are mere specimens of the progress made in Biblical study and the superiority of the methods now in use. On this single subject what a quantity of fresh evidence is adducible! Careful students will observe the advance that has been made during the period in question towards the evidence for the early date—that is, of course, also for the Johannine authorship—of this Gospel. The discoveries of the last few years have enabled scholars to speak with assured tone on the witness given by Tatian's "Diatessaron," the evidence of Hippolytus as to the use of the Gospel by Valentinus and the earlier Gnostics, the evidence of the "Clementines" and of Justin Martyr in his quotation of the "Recollections," which was impossible a short time ago. Archdeacon Watkins says of Baur's Tendency theory: "Never was theory more ably supported, never did theory more completely collapse, through its own inherent weakness." But he is able to speak with this confidence because of the facts adduced in a subsequent statement, viz.: "The pillars of the theory proved unstable; the date of the Clementines is found to be much too late; the date of the Fourth Gospel is by the confession of its foes much too early for the requirements of Baur's development." The whole article teems with signs of progress which are at the same time gratifying to orthodox and proofs that Biblical science has everything to gain, and nothing to lose, by unfettered criticism.

The article on "Isaiah" is written by Dr. C. H. H. Wright, and is an excellent example of

Intelligent Conservative Scholarship.

On the authorship of chapters 40-66 he says: "The second part of the book of Isaiah is generally regarded by modern critics as the work of another writer. This is the view now almost universally adopted. Scholars of unimpeachable orthodoxy, who firmly believe in the Divine Inspiration of the book (as Delitzsch, Oehler, v. Orelli, and Breckenkamp), and some who have long defended the genuineness of this portion, have at last yielded to the prevalence of this opinion. The arguments in support of the theory are in themselves cumulative, and derived from three distinct lines of evidence: (1) the subject-matter of the prophecy; (2) its literary style; and (3) the theological ideas which characterize it." Under each of these heads Dr. Wright presents very fairly the arguments for the dual authorship, at the same time quietly but effectively criticising their weak points. The difficulties which beset the theory that the name of a prophet of the foremost rank should have entirely vanished from the memory of the people, are well put. Dr. Wright's conclusion substantially is: "Although we admit that glosses pointing out fulfillments are occasionally to be found in the text, and on such a principle would explain the mention of Cyrus by name, we cannot regard the second portion as non-Isaianic."

This article has been referred to, not because I personally agree with Dr. Wright's conclusions—for to me the difficulties attending the traditional view are too considerable to be overcome by the theory of a few "glosses"—but because the article as a whole so well illustrates the principles on which alone conservative scholarship can expect to hold its own nowadays. The "scooping" tone which some hyper-orthodox writers assume is entirely and even ridiculously out of place. Conservative advocates are at least learning that they must read, weigh and argue against the views they reject—a course which has unfortunately not been universal among those who in the past have posed as defenders of the faith.

These scattered remarks are altogether inadequate to describe what is really an important and elaborate theological work; but as passing notes on a revised edition of such a standard work as a Dictionary of the Bible, they may suffice to give some indication of the progress of Biblical and theological study in this country during the lapse of but a single generation.

Handsworth College, Birmingham, Eng.

BERLIN.

PROF. WILLIAM NORTH RICE.

THE somewhat boastful motto, "Berolinum lumen orbis," is on the cover of a little volume giving to the visitor or resident a great deal of useful information in regard to the objects of interest in the great capital, and the means of conveyance by which they are made accessible. But, when all allowance is made for the exaggerations of local pride, the fact remains that Berlin is one of the world's greatest centres of intellectual life. It may not be altogether uninteresting if I set down in somewhat desultory way some of the impressions that came to me in a winter's sojourn in this intellectual capital.

Of course, the thing which drew me to Berlin, in common with more than a hundred and fifty of my countrymen, ranging in age from the youth who had just received his baccalaureate degree to the hoary-headed and venerable minister or professor, was

laureate degree to the hoary-headed and venerable minister or professor, was

The Colossal University.

The simple statistics give some idea of the concentration of intellectual activity at this focus. More than three hundred and fifty instructors are enumerated in its Catalogue. These are explicitly catalogued as professors, ordinary or extraordinary, privatdozenten, or teachers; but the enumeration of these does not exhaust the teaching force of the University; for the numerous assistants in the various laboratories, institutes and clinics, constitute an important part of the force. The whole number of persons catalogued as officers of the University, and the various institutes connected with it, including clerks, assistants, and dieners, is 636. The regularly matriculated students last winter semester numbered 4,876. But to this number should be added nearly three thousand students of the Technological, Agricultural, Veterinary, Mining, and other professional schools in the city, who were entitled to attend upon lectures and other exercises in the University. This gives, as the complete enumeration of the personnel of the University, 8,487. Such numbers are impressively suggestive of the immense aggregate of intellectual life and work whose influence radiates from Berlin.

Just twenty-five years ago I had spent a semester in Berlin; and, in renewing my acquaintance with the institution, I was struck by the growth which a quarter of a century had brought. In 1868 the greater part of the work of the University was done in the great straggling building on the Linden, which still bears the name of the University. Some of the work of the medical faculty was, of course, done at the various hospitals, and the chemists had already established themselves in a laboratory outside of the main building; but the collections of natural history were still lodged in the University building, and the greater part of the lectures, scientific as well as literary, theological, and legal, were given there. But now the scientific workers have completely swarmed out of the old hive. Scattered all over the city are the buildings which have been found or erected to accommodate the various scientific institutes, affording room for the magnificent collections of apparatus, specimens, and other illustrative material, and for the laboratories, which have come to occupy a position in the educational system vastly more important than they held a quarter of a century ago. The old University building is now occupied by administrative offices, and by the lecture-rooms of Theology, Law, and the Humanities. Scattered as they are through a city of magnificent distances, it would require a journey of several miles to visit the buildings in which the work of the University is done.

One of the most striking impressions which a German University makes upon the mind of an American student is that of the prodigious wealth of illustrative material, and especially of the amount of intellectual labor of somewhat high grade which has been spent in its preparation. A single example will serve to illustrate: In Prof. Klein's lectures on Mineralogy, which I attended somewhat regularly, scores of crystals were passed around the class nearly every day. As a rule, each of the smaller crystals is fastened with wax to a wire which is stuck into a cork and inserted into a glass tube. Each specimen is mounted in such a position that the vertical axis of the crystal is parallel to the wire. A red mark on the cork shows which side of the crystal must face the observer, in order that he may have it in the conventional position in which the crystals of that particular species are figured in the treatises on Crystallography. The accompanying label gives the symbols of all the planes which the crystal shows, and often a figure of the crystal. This of course enables the student readily to understand the crystal, and to see illustrated in it the statements which are given in the lecture. But only a mineralogist can understand the amount of work required in the preparation of such specimens. In many cases the preparation of a single crystal must have required several hours of work by a pretty expert mineralogist. I cite this example simply because it chanced to fall under my own observation. It is no singular case. Everywhere the student is impressed indeed by the unsparing expenditure of money, but far more by the unsparing expenditure of intellectual work, in the preparation of the means of illustration with which he is supplied.

And herein is revealed the

Distinctive Glory of the German Universities.

It is not that they have professors whose great achievements have won world-wide reputation. Such professors are to be found in the universities of every civilized land. What makes the German Universities pre-eminent as places of investigation in every department of science, philosophy, and literature, is the army of young, ambitious intellectual workers, who have a career to make, and who intend to make it in the University. Year after year they work, seven days and nights in the week, perhaps receiving trifling pay for services as assistants, more likely living on air. By and by promotion comes. The student is made a privatdozent, and becomes a recognized member of the teaching force of the University. Now he lectures two or three times a week on some speciality which he has already made peculiarly his own, and gets a pittance from the fees of the small number of students who may wish to study that speciality. But his main work is that of an investigator, and for that work there is no pecuniary compensation. He must live chiefly on air for some years longer. The appointment to a professorship comes only after his reputation as an original investigator is already achieved. Now he has a salary and an assured position. He can marry, and enjoy the delights of

home. He has a place in the intellectual aristocracy of his country.

Very different indeed would be the career of an American possessed of equal taste and capacity for some line of investigation. Instead of staying for years to earn a professorship in a great University, he would be called, almost immediately after his graduation, to a professorship in a small college. He would teach fifteen or twenty hours a week, and on an encyclopedic variety of subjects. He would very likely be secretary of the faculty and librarian. He would be president of an Epworth League, superintendent of a Sunday-school, and an active worker in a Young Men's Christian Association. He would speak at teachers' institutes, give courses of University Extension lectures, and expound to ministerial associations the relations between science and religion. He would be a member of the school committee, and would serve on the executive committee of a Law and Order League. He would marry before his college debts were paid; and family expenses would leave scarcely any money for the accumulation of a library. He would be in many respects a more useful and more estimable member of society than his German cousin; but he would certainly not achieve the work which that German cousin achieves in the way of investigation. I am very far from being an indiscriminate admirer of German ways; and I should not wish to import without modification the spirit of the German University into our American life. But, if the problem were proposed, to devise a system which, disregarding all other possible functions and relations of human life, should evolve from a given stock of cerebral capacity the maximum product in the line of scholarly investigation, the solution of that problem would be found in the privatdozent system of the German University.

No less conspicuous than the unsparing expenditure of intellectual labor in the preparation of means of instruction, is the economy of such labor. A man of high education does not spend his time in doing work that an inferior man could do just as well. In speaking of the personnel of the University, I used the word *diener*—a word which is untranslatable into our language because we do not have the thing. The *diener* is one of the characteristic features of a German University. Every laboratory or museum has its force of *dieners*. The *diener* is not a person of liberal education; but he knows thoroughly how to do all the mechanical work of a scientific establishment. He knows where to find all the specimens, diagrams, and apparatus which will be wanted to illustrate a lecture, and where to put them when the lecture is over. He has no ambition to be anything but a *diener*; and, when he dies, his son, who was probably born in the basement of the building in which the institution and its *dieners* are domiciled, may succeed to his position. In America the environment does not permit the evolution of a race of *dieners*; and the work which the *dieners* do in Germany must be done in America by the professor himself, or by a graduate student who is temporarily employed as an assistant, and who leaves as soon as he has learned his work. If a German *diener* should be imported into America, he would speedily be elected professor of natural science and modern languages in some one-horse college. Thank God that we have not in America that sharply drawn distinction of classes which makes the mass of men in Europe hopeless of rising above the condition in which they were born! Thank God for the political and social freedom which leaves the path open for the rail-splitter to reach the White House! But, in this imperfect state of existence, no good is without its attendant evil. And alas for the man who has to be a professor of any branch of natural or physical science in a land where there are no *dieners*!

It would be safe to say that there is no university in the world whose list of professors would represent so great an aggregate of well-earned reputation for scholarly achievement as Berlin. In almost every line there are men who have come to be recognized among the leaders of the world's thought. And to the student there is an undeniable inspiration in the vague sense of the presence of that immense and manifold intellectual life which animates the world's greatest University. But it is equally unquestionable that for many lines of study the advantages are greater in some of the smaller German universities. There is much force in a remark which Prof. von Zittel of Munich made to me a few days ago. A call to a professorship in Berlin, said he, is apt to be the last promotion which comes to a professor in one of the smaller universities; and that promotion sometimes comes only when a man's days of useful teaching are over. Among the famous professors of Berlin are some whose teaching is merely perfunctory, and some whose career of investigation is over. Reputation is the shadow which follows achievement, and sometimes the shadow appears only when the substance has vanished into the past. It is a proverb in French scientific circles that no man becomes a member of the Academy until he has outlived his usefulness and become simply an obstruction to the progress of science.

The advantages which the student derives from a residence in Berlin are by no means exclusively to be found in the privileges directly offered by the University. The Royal Library, with its million of volumes, affords a new experience to one accustomed to the scanty libraries of most of our American colleges. In that great treasure-house of learning the student can scarcely call in vain for the transactions of any important learned society, or any such repository of original memoirs in any department. And there is an education, real and invaluable, in strolling through the immense Museums in which every phase of science, art and industry is so richly illustrated.

The Epworth League.

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THE PRESIDENT'S OUTLOOK.

OUR young people are just now discussing the Cleveland Conference—those who were present from what they saw and heard, and others from what they have read. It is a surprise and a disappointment that our New England daily papers had so little about it. Our own religious press had reporters on the ground, and their reports are in your possession. Letters have been received from different parts of our district asking for information in regard to certain features of the program. We wish it were possible to reply to all of our interested correspondents, but probably by this time many of the questions asked have found an answer in the published statements.

We ought to say that the reports which have been circulated that the Conference was a failure are decidedly untrue. Taken all in all, the meeting was inspiring in many of its features, and the more one thinks about it the stronger is the impression that its influence will be felt in our young people's work in years to come. The Cleveland people did themselves credit by the ease with which they managed the affairs committed to their hands. The attractions of the city had their influence upon many of the delegates, who were determined to see as well as hear while away from home. Our district was represented by about fifty persons, and each of our New England States had its representatives. It is simply an honest statement of fact to say that the most taking addresses of the Conference were made by our men. I have never heard Drs. Brodbeck and Banks do better than in their addresses at Cleveland. A bright young layman from the West gave the secret of their success when he said of the latter: "He knows how to talk to young people." A few of the addresses were as inappropriate as some of the sermons we often hear to children, and some of those from whom we expected most were the greatest disappointments. The laywomen did remarkably well, and the few laymen who spoke made us feel that it was a mistake not to have had more of them on the program.

The man the young people seemed most anxious to see and hear was Secretary Schell. The picture in the *Epworth Herald* is almost perfect. His address on Thursday evening made a fine impression, and those who met him personally were charmed with his kindly manner and brotherly spirit. He has promised to come to New England in the autumn, and if we do not hear him at Plymouth, special arrangements will be made for him later in the season.

There was no discount on the singing! It was enthusiastic and spiritual and at times wonderfully impressive. The closing services were refreshing. Many had been hungering for just such a time all through the convention, and the midnight hour on the second of July was the Conference pentecost.

The program for our First District convention at Plymouth, Mass., is growing. Prof. O. A. Curtis is to preach the annual sermon. Dr. A. B. Kendig is to be one of the speakers at the mass meeting the first evening. We intend to make it a great time. Look out for more particulars later.

See to it that your League work is well organized for the camp-meeting in your section, and work that organization for the salvation of souls.

Geo. S. Butters.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

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PRAYER-MEETINGS. — 1. Regular Meetings. 2. Cottage Meetings.

REGULAR PRAYER MEETINGS. — 1. Room. 2. Attendance. 3. Exercises.

1. Room — Have it attractive. Every League should continually endeavor to secure a larger attendance of young people at the prayer-meeting. The first thing to do is to make the room as pleasant and homelike as possible. Let the League raise money for this special purpose.

First. Put it in thorough repair. A tumble-down vestry is emblematic of decayed piety.

Second. Make the walls and ceiling bright with nice paper or fresco. Whitewash is exactly as good, if it is sanctified by the fact that it is really the best you can honestly afford.

Third. Hang up pictures and mottoes. Get a tasteful League banner, procure a suitable glass front case for it, and give it a place of honor.

Fourth. Have potted plants if you have a sexton sufficiently efficient and good-natured to properly care for them. At all events, you can have

flowers in their season by appointing a "flower committee" of young Leaguers, or by asking the social department to supply them.

Fifth. Have plenty of light. On the subject of light the "children of light" can generally learn from the "children of darkness." Saloons are usually more attractive and better lighted than vestries. The devil believes in oil, gas and electricity; the church ought to. The bill for lights is a pretty fair measure of a church's activity and efficiency. Don't copy the foolish virgins.

Sixth. Have it well warmed in winter and well ventilated all the year (provided you can find a sexton who has first-class brains and takes first-class interest in the work of the church). This point is so delicate that I forbear.

On the whole, have your room as attractive as the best home connected with your League.

Then, use it freely. A parlor in your home that is for show and too nice to be used is an abomination. Better worship in a clean barn and feel at home, than in a palace and have humble Christians feel out of place.

When a merchant has an attractive store, he advertises. Don't be afraid to invite people to come by personal and by printed invitations. Use the newspapers if it will bring the young people. Get them there.

Soap is a means of grace; so is a bright vestry. You have now taken the first step towards bringing a higher spiritual life to the church you love.

Plymouth, Mass.

Dept. of Literary Work.

ALFRED S. ROE,
Third Vice-President.

Summer Reading.

About this time look out for the annual advertisements of reading specially designed for the summer season, just as if every one were to have a spell of dissipation or something akin to it. This is simply a device of the advertiser to put into the hands of the people what will do them no good and may do them incalculable harm. If one cannot read that which is helpful, don't read at all. Better a complete rest than the perusal of that which will leave a bitter taste. Just now the stalls of the newsdealers are piled high with so-called literature, clad in covers of all shades of color. Why patronize them at all? If you are to buy a book, why not purchase one that you will like to keep and to place among other acquaintances in your library, for I assume that every member of the League is to have a collection that shall merit such a name.

To such an extent has mischievous literature driven out the good; so devoted have our people become to the Sunday newspaper with its many pages of senseless twaddle, that the famous question of Sydney Smith, as to who reads an American book, might be extended into who reads a book at all. If we must begin a crusade to restore the glories of an old and an honorable calling—that of book-making—let's begin right here. Should every member of the Epworth League vow to read only that which is wholesome, that which has received the approval of those who know and love good literature, the effect of such action on the part of our nearly one million members would be felt throughout our land. Let the League and the Christian Endeavor Society join hands in such a venture, and viciousness in literature would have to retire. The danger from bad literature should form the subject of sermons and the theme of teachers' talks. It takes no more time to read a good book than to go through a bad one. When you pack your satchel for the annual outing, if you are to carry any books at all—and rainy days will demand their diversion—advise with the nearest person whose opinion you respect and select your books accordingly. Make even the hot summer months tell in your education.

Worcester, Mass.

THE BEGINNINGS OF EPWORTH POETRY AND HYMNODY.

THE year 1893 is a good year for the review of Methodist hymnody from its origin. It is the 200th anniversary of the publication of the principal poem of Rev. Samuel Wesley, Sr. (1666-1735). Was a heroic poem, in ten books, upon "The Life of Christ" (1693). Rev. C. J. Abbey, in his "Religious Thought in Old English Verse," says:—

"It was received at the time with much applause. Nahum Tate bowed from the laureate throne, upon which he had just ascended, and feigned with proud humility that his own glories would by comparison grow dim: 'Even we, the tribe'—"

Like glittering stars in night's dull reign admitted,
Like stars, a numerous but a feeble host,
Are gaily in your morning lustre lost."

"Lake Milbourne, also a translator of the Psalms, was no less effusive in his praise. But Pope makes Milbourne chief flame in his empire of dulness, and puts into his mouth the dictum that 'Dulness is sacred in a sound divine.' Perhaps, therefore, the praises of Milbourne and of Nahum Tate may not be altogether inconsistent with an opinion that Samuel Wesley's sacred heroics are tedious and prosaic. The book, however, brought its author for the time into considerable note. And independently of its merits, whatever they might be, as a composition, a synoptical view of the Gospels, in a new form, and amply furnished with Scriptural references, worked out by a man of no mean talent, was sure to deserve and obtain much respectful attention. It may be added that the work was brought out in very handsome form."

Ralph Thoresby enters in his diary for September 10, 1734, that he had been "visited by that noted poet, Mr. [Samuel] Wesley." Dr. Duffield says:

"His poem on 'The Life of Our Lord' was terribly tinkered and improved (for the worse) by Dr. Coke, but its original form speaks well for its author."

Samuel Wesley had the honor of dedicating poetical works to three queens of England—Queen Mary, Queen Anne, and Queen Caroline, the wife of George II. Swift ridiculed his poetry; but his relative, Thomas Fuller, said that all he wrote was in the service of virtue and religion. "He had drunk more of Jordan than of Helicon," Julian's "Dictionary of Hymnology" says: "The best service which he rendered to sacred poetry was in his role of father of his children." The Methodist Hymnal contains two of Samuel Wesley's hymns:—

1. "Behold the Saviour of mankind," Its title was, "On the Crucifixion." It was published in Charleston, S. C., in 1736-37; in "Hymns and Sacred Poems," 1739, England. It was a great favorite with the Wesley family. Charles Wesley mentions singing it in the cells of the condemned felons of Newgate prison. It was found in manuscript in the garden of the Epworth rectory after that edifice was burned the second time, August 24, 1709.

"Four leaves have been preserved as a gracious memento of that occasion. They bear five marks on their edges, and Charles Wesley, Jr., has written on one of them: 'The music by my grandfather, the Rev. Samuel Wesley. Probably the music was adapted by Henry Parcell or Dr. Blow.' The hymn has six stanzas. The hymnal contains but four. The second and fifth stanzas are usually omitted. Dr. Duffield says that this hymn 'shows plainly the influence at work upon his sons.' Rev. C. S. Nutter, in his 'Hymn Studies,' says: 'Samuel Wesley's poetic talent was not great; but under the inspiration of this sublime theme (the crucifixion) he exceeded himself. His more gifted son Charles never wrote a more valuable hymn than this.' W. G. Horder, English Congregational author of 'The Hymn-Lover,' says: 'It is a somewhat dramatic hymn, and more after the manner of Watts than of his son, Charles Wesley.' It has passed into various hymnals in Great Britain and America.

2. "O Thou, who, when we did complain," It was published in the "Pious Communicant Rightly Prepared" (1700). It is the first part of a paraphrase of the 116th Psalm. Slight changes have been made in nearly all the lines. One stanza is omitted from the Methodist Hymnal.

The date of the publication of Samuel Wesley's poetic "Life of Our Lord," as given by Rev. C. S. Nutter, is 1699; but other authorities make it 1693, as we have done.

Samuel Wesley had a fatal facility of versification. He used to write two hundred couplets a day. In 1685, while at Oxford, he had published a facetious work entitled, "Maggot's, or Poems on Several Subjects never before handled," which obtained favor. In 1700 he issued "An Epistle to a Friend concerning Poetry"—a poem of 1,100 lines. "The History of the New Testament; attempted in verse," appeared in 1701; followed, in 1704, by "The History of the Old Testament," also in verse. In 1705 he published a poem of 594 lines, entitled, "Marlborough, or the Fate of Europe," which procured him a chaplainship in the army. A poem with the title, "Epiphany's Hymn to the Creator," which has been highly eulogized, completes the list of his poetic works. The following lines are taken from his "Epistle to a Friend":—

"I envy not great Dryden's loftier strain
Of arms and men, designed to entertain
Princes and courts, so I but please the plain.
Nor would I barter profit for delight,
Nor would have writ like him: like him to write,
If there's a better, and a last Great Day,
What fire's enough to purge his stains away?

How will he wish each low, applauded line,
Which makes vice pleasing and damnation shine,
Had been as dull as honest Quarles', or mine!

With a x years of lowliness rest content;
It may not be yet too late! Oh! yet repent;
E'en thee our injured altar will receive;
While yet there's hope, fly to its arms and live!

So shall for thee their harps the angels sing,
And the returning prodigal shall sing;
New joys through all the heavenly host be shown
In numbers only sweeter than thy own."

AN INTERESTING STORY.

REV. W. H. MEREDITH.

HAVING just had occasion to refer again to "The Story of Methodism," by Rev. A. B. Hyde, D. D.—a book which I keep near at hand for ready reference, and within reach of my children, who are attracted to it by the 584 pictures which it contains, around which pictures they can quickly read and unconsciously absorb much Methodist history, thereby becoming more closely attached to their church because informed of her wonderful career—it occurs to me, though unasked, to commend it, though I am not an agent for it or anything else; "this one thing I do," and think every other pastor should be a man of one work, but in that one work he can do good by recommending good books to the people.

A picture of a ship in full sail, hanging on the wall of a Vermont farmhouse, is said to have made sailors of one after another of the boys who had never seen an actual ship. Open this book of 584 pages almost anywhere, and you find pictures of historic Methodist characters or places. Its full indexes enable one to turn in a moment to whatever he wants from the book. The type is not the slight-killing stuff that one fears by day and dreads at

night, but large and clear for day or evening use. Before seeing this handsome volume we had our own idea of a history of Methodism which would attract interest and profit the people, especially the young people, of universal Methodism; this book comes nearer than any other we know. Stevens, of course, is the standard, but it needs re-writing and illustrating; even then it would be too bulky for the average reader. Smith's English work is very valuable. Daniels, well illustrated, was in the right direction, but is spoiled by inaccuracies. "The Story of Methodism," by Hyde, though perhaps too pictorial, is just such a book as, if lying on the sitting-room table, would be taken up again and again by the boys and girls, by the tired father after his day's toil, and by the busy housewife who has only a few minutes to spare. Its clear and restful pages, so easy to read because written so laboriously and printed so nicely, lead one on and on until a good knowledge of the providential rise and equally providential progress of our great church throughout the world becomes as familiar to us as the wonderful rise and progress of our nation, with which it has had so much to do. Next to the Bible, the Methodist Hymnal and ZION'S HERALD, in the Methodist homes of New England, should be "The Story of Methodism." Epworth Leagues would do well to own and lend copies of it. It is published by Willey & Co., Springfield, Mass.

Many a student is earning money for an education by canvassing for it. Should one call on you, reader, admit him, hear him, patronize him, and you will be the gainer. Convinced of the good they would do, I have bought five copies and placed them in homes where I knew they would be useful, and now thus speak of "The Story of Methodism."

OUR LEAGUE SCRAP-BOOK.

Reading.

If young people only knew the value of their youth! A half hour each day steadily given to the vanishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days, of twenty-four hours each, a year. What cannot the business man accomplish by such seizure of the fragments of his time? O! if the young people only knew the culture possible for them by such simple means! And forevermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood devoted only to that, how pitifully sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood.—Wayland Hoyt, D. D.

On Penalty of Being Blotted Out.
When Mrs. Morton, wife of J. Sterling Morton, Secretary of Agriculture, died, her husband, who was greatly devoted to her, erected a tombstone, with this inscription:—

"Caroline French, wife of J. Sterling Morton, and mother of Joy, Paul, and Mark Morton.
O! being asked by a friend why he had his names put upon the stone, he replied: 'I took my boys to the cemetery, and, showing them their mother's grave, I said to them: 'Boys, your mother is buried here. If one of you shall ever do anything dishonest, or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone.' It is hardly necessary to add that the three names are still there."

Well would it be if parents were as careful to impress the minds of their children with the fact that their "names are written in heaven" as the redeemed of the Lord, and that they should be most concerned not to dishonor the Saviour who died for them, or do anything to grieve His loving heart.—Pennsylvania Methodist.

To Be Avoided.

A teacher in one of our Eastern schools has prepared a list of "words and phrases to be avoided," and it is so good that it deserves a wide circulation:—

Had rather, for Would rather; Had better, for Would better; Forged, for Informed; Report, for Station; Try and Go, for Try to Go; Canning, for Smart; Above, for Fore going; Like I do, for As I do; Feel Badly, for Feel Bad; Feel Good, for Feel Well; Expect, for Suspect; Nice, or Real Nice, used indiscriminately; Funny, for Odd or Unusual; Seldom or Ever, for Seldom or Never; More than you think For, instead of More than you think; Nicely, in answer to a question as to health; Just as soon, for Just as lief; Guess, for Think; Fix, for Arrange; Good, for Station; Try and Go, for Try to Go; Canning, for Smart; Above, for Fore going; Like I do, for As I do; Feel Badly, for Feel Bad; Feel Good, for Feel Well; Expect, for Suspect; Nice, or Real Nice, used indiscriminately; Funny, for Odd or Unusual; Seldom or Ever, for Seldom or Never; More than you think For, instead of More than you think; Nicely, in answer to a question as to health; Just as soon, for Just as lief; Guess, for Think; Fix, for Arrange; 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Zion's Herald.

WEDNESDAY, JULY 26, 1893.

[Entered at the Post-office, Boston, Mass., as second class matter.]

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STRIVING IN HOPE.

It is one of the rare privileges of youth that it can work without the accumulated distrust and doubt and often pessimistic mood which are so apt to come with increasing years and disappointments. The incentive to toil in old age, and often in middle age, is rather a sense of duty, or the established habit of activity, or the incentive of love, or a deep and earnest conviction of the sacredness and rightfulness of toil, than the motive which we call hope. For youth alone does the rainbow gold of hope lie at the end of the arch of endeavor. Youth alone works with the glowing enthusiasm, the romantic uplift and ardent zeal to which all obstacles are as straws, all discouragements as idle whispers, all disappointments as challenges to keener expectation and more untiring effort. Youth ever strives in hope. It is a great gift, a great power, a great power in the accomplishment of good. Age wonders at the vast energy, the progressive attainment, of youth. The great affairs of the world, in these days, are falling into the undaunted, eager hands of young men and young women. And the secret of it all is simply the wonderful motive energy of youthful hope.

This is a truth which Christian young men and women would do well to think upon. How is it in our service for the Master? Are we working for Him as we work for ourselves, for our dear ones, for our day-dreams and our aspirations and our ambitions? Do we give ourselves with the natural enthusiasm of youth to the work of the Lord? If not, then our devotion to Him is a mere pretense, a hollow mockery. If our service is perfunctory, lifeless, lacking the glow of the heart; if we do it for duty's sake and not for love's sake and hope's sake, then surely we are not giving to Christ what we naturally and spontaneously give to self and the world and each other—the best and truest form of energy which we possess. There is no fire on God's altar, no burning zeal in His service. When a young person's heart glows and quickens at the thought of fame, or wealth, or temporal achievement of any kind, but remains cold and impassive at the thought of the progress of Christ's kingdom and the spread of His truth, there is no genuine devotion, however the lips may protest and the hands assume to serve. If youth strives not in hope for Christ, it strives not truly for Him at all. Its grand privilege is foregone, its distinctive characteristic is lost. There is no uplift, no inspiration, no joy in Christian activity. Young friends of the Epworth League, do you put your hearts into the Lord's work, just as you put them into everything else in which you are supremely interested?

CONSCIENCE MONEY.

This term has come to be used for the sums that are occasionally turned in to the Government Treasury, without ostentation, by those who have been brought to feel that the peace of mind which flows from perfect honesty is preferable to gains purchased by fraud. But why should not all the money of every Christian properly bear this same designation—not in the sense that it has any connection with a troubled conscience, but because it is both earned and expended conscientiously?

To declare that this should be the case may seem to some but rudimentary teaching. Nevertheless, it is a sad fact that the multitude of Christians who need this teaching is very great. They seem never to have gained the habit of thinking that their religion has much of anything to do with their money. That their money is their own, since they have come by it fairly, and that they are at perfect liberty to do what they please with it, they never question. The assertion that it all belongs to Another, and that not a single cent of it can be legitimately laid out

without reference to that Other's will, they would scarcely comprehend. But is it a standard too high or a distinction too fine to insist that not a single cent can be brought in or paid out without a moral bearing, that something of innocence or guilt pertains to every financial transaction however small?

That man's religion which does not absolutely control his purse is of a very superficial and unchristian sort. That man who does not make his incomes and outgoes a matter of earnest prayer has failed to comprehend what prayer is for, or else is at least half-conscious that there is something wrong about his business. No Christian can have a business in which God is not senior partner and chief manager. No Christian will maintain a style of living or a scale of either personal or family expenditure on which he cannot thoughtfully and confidently ask the Divine blessing.

Over and over let it be repeated, till everybody shall take it in, that all the money which a Christian has is God's money, and hence conscience money. He has no right to waste a cent of it, or use a dollar for any purpose which in his most serious moments he feels that God cannot fully approve. If this principle were but carried out in the churches that call themselves Christ's, the change in the condition of the world would be instantaneous and overwhelming. Are there few that reach this level? Agonize to enter in at this strait gate of uttermost consecration.

CURRENT THOUGHT—JULY.

Seldom has midsummer brought such an influx of solid and thoughtful literature to the reviewer's desk as we find awaiting mention in our review of current thought for July. The pastor, the religious worker, or the student of present-day problems, who fondly imagines that he can slip all the new books which are worth his reading into a corner of his vacation grip-sack, will find himself, for once, sadly mistaken. It would take a pretty good-sized packing-box to carry them all. One hardly cares to face such a feast of strong meat in warm weather; for the doctors tell us that meat is heating to the blood, and doubtless we ought, for the sake of mental hygiene, to restrict ourselves to crisp literary vegetables and cooling fruits during July and August—out-door papers, and biography, and fiction, and poetry, and such lighter intellectual foods. And yet we must dip into these heavier books, and strive to catch something of their message, for if we do not, there will be such an accumulation of newer volumes by-and-by, that we shall never be able to catch up! Let us glance, then, at a few of the leading midsummer volumes in

Religious and Philosophic Thought;

after which we may rest ourselves with a glimpse at the magazines and such of the summer novels as are worth mentioning.

A masterly work in religious philosophy, just issued from the press of Macmillan & Co., is "The Evolution of Religion," by Edward Caird, LL.D., D. C. L., the eminent professor of moral philosophy in the University of Glasgow. This book is composed of lectures delivered, on the Gifford Foundation, at St. Andrew's in the sessions of 1890-'91. The subject-matter of these lectures is well defined by the title of the two volumes before us. The development of Christianity is the historical theme of the treatise, but the philosophical treatment of the subject is that part of Dr. Caird's work which will most interest Christian scholars. The first seven lectures discuss with great thoroughness the possibility of a science of religion; the various definitions of religion; the ideas of the finite and the infinite; the idea of God as "the beginning and the end of knowledge," and the main stages in the evolution of religion. Then follows the general historical treatment of the development of Christianity, first out of Judaism, and then in the later times before and after the Reformation. In this division of his subject Dr. Caird discusses with rare candor, earnestness and philosophical power the vexed questions concerning the death of Jesus and its meaning and the idea of a divine humanity. There is no flaw in the author's argument, and we do not see how any thoughtful Christian scholar could dissent from his conclusions. "The Evolution of Religion" is a book of especial value to ministers, and should be read by all who wish to keep abreast of the latest conclusions of Christian philosophers.

A book which is being much talked about, by conservatives as well as liberals, in our own country, is Rev. Dr. N. Beach's "The Newer Religious Thinking." This is, in many respects, the most daring utterance of the so-called "new school"—always excepting the utterances of Dr. Lyman Abbott—and has called forth a good deal of sharp and telling criticism. It can hardly be denied, even by the staunchest of his friends and admirers, that Mr. Beach has been a little too impetuous and dogmatic in some of his statements. But what the book lacks in dignity and reserve, it makes up in earnestness and vigor, and in the main it is logical and fair. It is written in a good style and is very readable. The book will not mark an era in Christian thought, but it will set a good many minds thinking on lines which have hitherto been unknown to them.

"Verbum Dei" is the latest volume on homiletics, and as it is from the pen of Dr. Robert F. Horton, the well-known English Nonconformist minister, it will doubtless have a wide and appreciative reading. It will be remembered that Dr. Horton was appointed to deliver the Yale lectures

on preaching for the present year. This volume is the substance of those lectures, and its prompt appearance will be of especial cause of rejoicing to those who heard these notable lectures and wish to preserve them in permanent form. Dr. Horton's idea and ideal of preaching is simply the human utterance of a message which comes directly from God. Nothing less than this is worthy the name of preaching. To receive God's message, to recognize it as such, to become possessed with it and dominated by it, so that the whole man becomes simply a sentient instrument of the Divine will—this is Dr. Horton's idea of true pulpitation. We are glad to note, also, that Dr. Horton believes in progressive revelation. He does not think that all God's truth has yet been revealed, or that the prophetic function has departed from mankind. Throughout these lectures the author's breadth and progressiveness of thought appear, as well as his deep earnestness and the practical wisdom gained through years of study and active labor for the Master. We earnestly commend the volume to ministers of our own denomination, and to students of theology. It is, in our opinion, one of the best treatises on homiletics ever published.

Two new volumes in the "Expositor's Bible Series" merit more than passing mention—"The Epistle to the Philippians," prepared by Robert Rainy, D. D., and "Ezra, Nehemiah, and Esther," by Walter F. Adeney, M. A. "The Epistle to the Philippians" is a commentary which will delight Christian scholars. It is profound, suggestive and philosophical. There are constant glimpses at truths which have hitherto lain undiscovered "between the lines," and the whole treatment of Paul's earnest letter is thoughtful and original. "Ezra, Nehemiah, and Esther," is a commentary of more technical and historical value than Dr. Rainy's. It is conservative and cautious in statement, but rich in scholarship and interesting in style.

"The Holy Spirit in Missions" is a collection of lectures delivered by Rev. Dr. A. J. Gordon, of Boston, before the Theological Seminary of the Reformed Church in America, at New Brunswick, N. J., in 1892. This theme is the noble passion of Dr. Gordon's life, and how could he fail to treat it adequately and inspiringly? The power of the Holy Ghost is the theme which runs like a golden thread through all these lectures. Dr. Gordon lays particular emphasis upon the personality of the Holy Ghost. He believes in the personal advent of Jesus Christ, in some future age, upon the earth, when the whole world will be Christianized. Until then the work of missions must be, not to evangelize nations, but individuals. The book is a masterly treatment of a great subject.

"Princeton Sermons," as its title indicates, is a collection of discourses delivered at Princeton College, chiefly by professors in the Theological department. They have the baccalaureate ring, and are addressed for the most part to young people. But the conservatism of Princeton inevitably creeps into these discourses and often manifests itself in an unnecessarily prominent way. Aside from their doctrinal features, these sermons are vigorous, healthy and helpful, and there is much in them which must inspire and invigorate the thoughtful reader.

A volume of sermons by Rev. Louis Albert Banks, D. D., is something to be grateful for, even in the languid atmosphere of midsummer. Dr. Banks is nothing if not vigorous, and his latest book, entitled, "Common Folks Religion," is full of common sense, earnestness and apt allusion which drive every thought and lesson straight home to the mark.

One of the notable books of the year is Dr. Josiah Strong's "The New Era," just issued from the press of the Baker & Taylor Co., New York. This is a companion volume to the well-known book, "Our Country," and treats the same theme with even greater breadth of information and power of discernment. The chapters devoted to the missions of the church and its relation to modern life are especially interesting. Among the modern methods which the church must adopt, according to Dr. Strong, are the enlarged use of personal intercourse as a religious agency, organization, the removal of sectarian competition, and substitution of organized co-operation and federation of local churches. No thoughtful minister or layman should deny himself the pleasure and profit of reading this notable book, while the matter it contains is fresh for discussion.

"Milk and Meat" is a volume of twenty-four sermons by Rev. A. C. Dixon, a well-known Brooklyn Baptist preacher. We find them chiefly "meat," for they are strong, virile and quickening. There is something about them which affects one like a breeze from the hills, on a summer day.

"The Free Church of Scotland" is an interesting historical review of the great Disruption movement in Scotland, with its results. The author is the well-known Peter Boyle, LL.D. This book has a special interest in connection with the fiftieth anniversary of the Free Church movement. It is published by the Scribners.

A strange book is "Buddhism and Christianity," by Arthur Little. The author became converted to Buddhism while serving in the British army in India, and this book is the result. Its main argument—by no means a new one—is to prove that Christianity is merely an offshoot of Buddhism. Christ, says Mr. Little, was an Esenian monk; Christianity was Esenianism, and Esenianism was a phase of Buddhism. Charles Scribner's Sons have thought this book of sufficient importance to import; but we do not imagine it will

make any great stir in either the religious or literary world.

Biography

The notable book of the month is "The Life and Work of John Ruskin," by W. G. Collingwood, M. A.; published by Houghton, Mifflin & Co. This is an admirably written and thoroughly interesting biography of the new Post Laureate of England—the best, undoubtedly, which has appeared in this country. The personality and genius of this many-sided man have never more vividly depicted than in Mr. Collingwood's volume. It will be a delight to all lovers of the great artist and writer.

"General Greene" is the latest volume in Appleton's "Great Commanders" series. It is written by Francis Vinton Greene—presumably a descendant of the General—and is, no doubt, the most thorough and reliable biography extant of the illustrious soldier whom Mr. Greene characterizes as "the most extraordinary man in the army of the Revolution."

Another biography of like character is that of Gen. Anthony Wayne, by Charles J. Stillé. Wayne is characterized by his biographer as a soldier of impetuous valor, daring, brilliant, always full of fight, yet never "mad" as he has often been called, but careful and foreseeing in a remarkable degree. The J. B. Lippincott Co. publish this book.

In Dodd, Mead & Co.'s series, "Makers of America," we have an admirable study of that father of Dutch-America, Peter Stuyvesant, a character as diverting in real life as in fiction—one of the most lovable and inconsistent of men.

Science and Economics

The books of the month are comparatively few. "State Debts and Repudiation" is the third volume of Prof. Ely's "Library of Economics," and is written by William A. Scott, Ph. D. The volume deals with repudiation in its relation to the financial history of several Southern States. It makes some practical suggestions with reference to the crime of which it treats, and urges the settlement, even at this date, of the valid bonds.

"The Great World's Farm" is a sub-title explains, an "account of nature's crops and how they are grown." It is written by Selina Gaye, and presents a vast deal of information which will be useful to students of botany.

"Hypnotism, Mesmerism and the New Witchcraft" is a common-sense book, in which occult quackery gets some hard blows from Dr. Ernest Hart. (D. Appleton & Co.)

Novels

which are well worth the reading. The first is "Heather and Snow," by George MacDonald, published by Harper Bros. The other is, "For Abigail," by Silas H. Hooking, an English novel, published by Frederick Warne & Co. "Heather and Snow" is a story of unselfish service and of pure and elevating love. Its dialect is a little hard to read, but its stimulating and ennobling philosophy is MacDonald's own. "For Abigail" is a sweet and simple story upon the old, old theme. Its purpose is high and its influence upon the reader healthful and stimulating.

The Magazines.

Harper's Magazine for July is a notable number. "French Canadians in New England" is a very interesting and valuable paper. How to reach this class of our population is a great problem in Protestant mission work.

"McClure's" is a new magazine. The most interesting article in the July number is "An Afternoon with Dr. Holmes."—The July Cosmopolitan "cuts" magazine rates by offering itself at twelve and one-half cents a copy. It is a good number, too.

Scribner's has some interesting World's Fair papers, an article on trout fishing (by a minister, of course), and a well-written paper on "The Prevention of Pauperism."—In the Forum Dr. Lyman Abbott discusses "What are Christian Preacher's Functions?" "The Teaching of Civic Duty" is another interesting article.—The Review of Reviews for July gives prominence to the subject of electricity.—Clergymen will find a luminous paper by Dr. Martineau, on "The Gospel of Peter" in the June Nineteenth Century, which reaches us about the same time as our own July magazine.—The Popular Science Monthly dispels some illusions by an authoritative paper on "The Moral Life of the Japanese."—We are glad to report that the New England Magazine has not passed out of existence with the failure of the Potter Publishing Co. Mr. Warren F. Kellogg has purchased the assets of the old company, and will continue the publication of the Magazine, at No. 5 Park Square, Boston.

Mr. Edwin D. Mead and Mr. Walter Blackburn Hart, the former editors of the magazine, will be associated with Mr. Kellogg in its management.

Sensational Preaching.

We have never read a more discriminating and forceful reply to the allegations concerning "Sensational Preaching," than what is said by Rev. W. G. Starr, D. D., as quoted in an exchange. We regret that we are not able to inform our readers relative to Dr. Starr—who he is, and what his denominational connections are—but he carries our judgment by the merit and strength of his opinions. He says:—

"What is sensational preaching? It is preaching with no other object than that of creating a sensation. Only an ecclesiastical trickster would attempt that. Chattering popinjays of that kind are soon found out and dropped. But let 20 men confound clapping sensationalists of this sort with a class of faithful apostles whose style may be that of the prophets, whose hearts, however, are fixed on God, and whose work speaks for itself. Originality always exposes a preacher to the charge of sensational preaching—but some

disciples must be original or crawl into the tomb of the Capulets. They cannot copy anybody else. They would not if they could."—

—

A Reminiscence of Dr. Torsey.

The late Dr. H. P. Torsey, of Kent's Hill, Maine, whose memory is so tenderly and gratefully cherished by the old students and friends of the institution, at our urgent request promised to write a series of articles for ZION'S HERALD on "School Government." The first of the series was received and promptly published. Mrs. Torsey thoughtfully favors us with the brief but comprehensive notes dictated to her as the basis for the second contribution, which will be perused with peculiar interest by our readers:—

"School Management"—Government. Explanations: Obligated to write by dictation, and never for any length of time free from secular pain, I cannot afford strength or time for polish or style, or even to give much attention to topics or leading thoughts, but take them mainly as they chance to present themselves. Perhaps it may be as well as any way to state the questions that have often been proposed to me.

"What do you consider the requisites of good government in a school?"

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New England stock and a situation within his own knowledge in New England. He says:—

"Instead of making the church a means to save men, men are sought, if at all, as means to save the church. The latter knows of a town in one of the older New England States where such conditions have obtained for several generations and have produced precisely the same results—the same large families of twelve or fifteen members, the same illiterate, the same ignorance of the Christian religion, the same vice, the same 'marriage' and 'divorce' without reference to the laws of God or man, which characterizes the mountain whites of the South. These mountain whites of the North came from the old New England stock, and lived in the hill country, where their ancestors settled in isolation from the surrounding community. . . . If this migration continues, and no more preventive measures are devised, I see no reason why isolation, ill-education, ignorance, vice and degradation should not increase in the country until we have a rural American peasantry, illiterate and immoral, possessing the rights of citizenship, but utterly incapable of performing or comprehending its duties. . . . How to devise such measures is the problem of the country. . . . If the rate of growth and movement of population from 1880 to 1890 continues, and the same rate of increase continues upward of ten millions more than the country."

It is a principle of Christianity to sustain the weak, in personality and in institutions. The principle as applied to rural churches is economical and defensive. They, spiritually, receive some of the best supplies and reinforcements from the country, even from the small and depleted country church. Let the residents of the cities bear in mind these important facts and gratefully strive to return to the country towns somewhat of their own accumulated moral and spiritual life and the substantial aid needed there to sustain religious and reformatory institutions. We especially call the attention of the large element of our urban people who go into the country for the summer, to their opportunity to perform a gracious and needed ministry.

PERSONALS.

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death, without compromise or intermission. Cleanliness, sobriety and godliness are natural allies which never can be separated.

The Christian Guardian of Toronto has this exceedingly well put paragraph under the caption, "The Kind of Religion Needed."

"What the world needs is full, well-proportioned religion. There is a great tendency to religious specialisms. Each man's religion is in one direction. Some are ungodly men, as if believing a thing to be true made it true. Others despise all emotion and belief, and magnify good works. Others exalt creeds, as if having a sound creed was equivalent to having a true Christian character. Some make humanitarian sentiment everything, and disparage all belief. A true Christian should be sound in the belief of truth, full of benevolent sympathy, and ready to every good work."

Among the things to be done this summer, during vacation, before the rush and pressure of fall work come on, have you entered this time the making of special efforts for definite improvement in personal piety? If not, why not? What is so important at all seasons of the year as this? What is so apt to be neglected in the midst of hurrying about? If you have a little more leisure than usual just now, devote a part of it to the quiet pursuit of some deeply devotional book. Look carefully over your life, and ask whether you have amounted to much as a Christian of late. Review your habits. Does the closet have its dues? Should you not set more time for the Bible? If there is an opportunity to go to camp-meeting this summer, lay wise plans for making it a week of solid Christian work and growth. In short, for this month and next as though they were your last on earth.

The Associated Press dispatches for Monday morning from Chicago bring this gratifying intelligence in regard to the closing of the Fair today that it was a great success. With the gates bolted and barred, no body was admitted save on a solemn declaration that he was going to work, and no one without a season pass and a monthly ticket was admitted. The closing was absolute and hermetic as far as the show people were concerned. There was no wild clamorous multitude outside, nor was there a single intrusion of a noisy crowd.

The Epworth League Settlement at 18 Charter St., among other things this summer, has opened a Flower Mission. Members of the Epworth Leagues call at the Settlement Wednesday and Saturday mornings and assist in distributing bouquets among the aged and sick. The flowers are sent in on the evening previous from the Mercy and Help departments of Epworth Leagues in the country and suburbs. This is a delightful and practical charity. There is room for great extension. More flowers and more distributors are needed. The railroads bring in the flowers free of charge and return the baskets when tagged with owner's name and address, and flower mission, 18 Charter St. A postcard should be sent ahead informing the Settlement by what road and at what time the flowers will arrive.

As successors to the distinguished Bishop Crowther, the Negro Bishop of Western Equatorial Africa, recently in St. Paul's cathedral, consecrated Dr. J. S. Hill as his successor in Western Equatorial Africa, and Rev. Dr. Isaac Oluwole and Charles Phillips, natives, as coadjutors to the diocese. The Archbishop, commenting upon the significance of sending forth an Englishman with two Negro assistant-bishops to evangelize Equatorial Africa, observes:

"Furthermore, the deliberation and action shown in filling the Episcopal see by Bishop Crowther, and the final decision as to the manner of the doing of it, furnish an object lesson which may be of great interest and consequence to the American Church in its dealings with race-extermination, both at home and abroad."

How much depends on the way things are done. Nearly every opinion may be stated effectively or otherwise, according to certain terms and tones are used or not. An Oriental monarch asked two interpreters the meaning of his dream. One said: "You will lose all your children and relations and then die yourself." The monarch ordered this prophet of evil to be beheaded. The other said: "Your majesty will survive all your family." This one was loaded with favors, though he had really said the same thing as the first. Two preachers went through a country-side delivering their gospel message. One cried, "If you don't repent, you will be damned," and all the people were mad. The other proclaimed in winning words, "If you forsake your sins, you shall be saved," and they flocked around him. Some people go through life jamming their sharp elbows into everybody's sides, hitting everybody's sores, and treading on everybody's corns; and then wonder why they are so unpopular, and talk about being martyrs to the truth.

A certain class of religionists are horrified when they hear of ministers playing tennis, or riding bicycles, or witnessing a baseball game. They talk piously, perhaps tearfully, about the dear, good, mistaken men frittering away their influence, and wasting their time, and falling into bad associations. We will not say that this is being righteous over much, for the simple reason that there is no righteousness whatever in it. It is more narrowness and misapprehension. Ministers are human beings, or should be, with all the natural innocent tastes and needs of healthy, well-developed, broadly-educated men. If more ministers of a generation ago had played tennis or taken some other such brain-relieving, muscle-producing exercise, there would be fewer prematurely broken down now. We have no sympathy with those who would cut off clergymen from everything joyful and beautiful for the sake of surrounding them with an overstrained reverence. Let them be men among men, in hearty, happy touch with the age in which they live.

Brethren, Help!

Methodists believe in Methodist institutions. This is especially true of camp meetings, for the New England Conference at its last session said, I think unanimously: "We would express our belief in this time-honored institution, and endeavor, by precept and example, to increase its efficiency."

Asbury Grove is certainly "a time honored," and while one of our very largest meetings, can have an increase in efficiency.

I have sent out to every preacher on Lynn District the following letter:

Asbury Grove, Mass., July 24, 1893.

MY DEAR BROTHER: We believe in prayer, and that special prayer brings special blessing. I think all will admit we need great spiritual blessings. The Asbury Grove Camp-meeting commences August 10. It is to be a wonderful meeting. It should set the whole of Lynn District in a blaze of revival. To this end will you not next Sunday, both morning and evening, call attention to the coming meeting, and ask your congregation to join in the public prayers for a special and great outpouring of the Holy Spirit upon it? Will you not also have the following week night prayer meeting specially devoted to praying for this? Do so, I beseech you!

I send this request to every preacher. Let it be known in heaven and on earth that our glorious old Lynn District is united in earnest, believing prayer for its great camp-meeting.

The above letter has gone its way; and now, dear brethren, help! All over the Conference you are asked to pray for us. I promise, on my part, that the Conference has recommended, the meeting shall be conducted on strictly evangelistic lines. If our people will pray as they may, greater wonders will be wrought than ever our fathers saw.

J. O. KNOWLES.

Asbury Grove, Mass.

CORRECTION.

Norway, Maine Conference, has never had a deficiency in pastor's support in her history. The amount so credited in the Minutes before to the following charge. There is a similar error in the benevolence beginning with Missions (Sunday-school), where our people in the line above, 14, 48, 10, etc. This holds of all the following benevolences except the episcopal fund, which is correctly reported. We more than doubled our collections for the benevolence last year.

J. H. ROBERTS, Pastor.

The Conferences.

(See also Page 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Newton Lower Falls. — The church is in a good state of prosperity, despite the warm weather and the frequent changes in its constituency occasioned by removals. The pastor, Rev. R. H. Howard, was given a hearty reception soon after his arrival by the various organizations of the church, and is faithful and devoted in all departments of church work.

North Boston District.

Sterling. — The trustees met on Friday, July 21, and much business was transacted. The large chorus and orchestra will add greatly to the interest of the meeting this year. Many new societies are talking of locating here. Among the preachers who will speak at the meeting are: Dr. Brodbeck, Thursday; Rev. George Stone, Wednesday; Bishop Malin, Wednesday; Dr. Banks, Thursday; Dr. Bates, Friday. It is hoped that Dr. S. F. Upham will deliver the opening sermon on Monday afternoon.

Lynn District.

Gloster, Riverdale. — The Epworth League has elected the following officers: President, Rev. G. O. Crosby; vice presidents, Eliza J. Hodgkins, Martha J. Stanwood, Jennie L. Boynton, Albert H. Friend; secretary, Florence C. Griffin; treasurer, Alice Day. At the first meeting an address was delivered by Rev. W. J. Fyle, of the Bay View Methodist Church.

Faulkner. — Sunday, July 9, 16 were received into the church from probation. The day was one of rejoicing. Sunday evening, July 16, Mrs. George Stone Beaman, of Windsor, Vt., spoke and organized a W. F. M. S. auxiliary, with a membership of 65.

Gloster, Prospect St. — Rev. W. F. Cook is preaching a series of summer sermons on "The Pharisee in Gloucester," "The Publican in Gloucester," "The Good Samaritan in Gloucester," and "The Sinner in Gloucester." These sermons are to be printed in the local paper.

B.

Springfield District.

State St., Springfield. — Rev. W. H. Meredith is taking his vacation — the first since his appointment to this charge. He will spend the most of his time in the Province.

Laurel Park. — The Chautauque Assembly closed on Friday, July 21. The program was excellent. The attendance was affected somewhat, as was expected would be the case, from attendance upon the World's Fair. Henry Tackley preached on Sunday morning.

World's Fair. — This institution is located slightly west of this district, but Brothers Dargin, Knight, King, Littlefield, and others have just returned from a visit to it, and are full of enthusiasm over its greatness and success.

Open-Air Preaching. — This work, successfully operated last year under the direction of the Asbury Epworth League, has been resumed by them this summer. The subject was brought to the attention of the Methodist preachers of Springfield, and as a result, two other preaching places have been established. Rev. W. H. Meredith preaches every Sunday to about three hundred people at Benton Park, and last Sunday Rev. L. H. Dorchester preached at Winchester Park. It is believed that a good work can be done in this way.

C. A. L.

N. E. SOUTHERN CONFERENCE.

Norwich District.

Moscow. — Good congregations continue to attend. Recently the Sunday evening service was held on the church lawn. The singing was from Gospel Hymns, with cornet and organ accompaniment. The sermon, by the pastor, Rev. E. P. Phares, from Matt. 14: 19 and 20, was appropriate. Children's Day services were held on June 25. A children's blackboard sermon and infant baptisms took place in the morning. In the evening the exercises were by the children. The decorations consisted principally of a large ship of evergreen and flowers, representing three different places of the conference: a ship of state liberty, as the "Mayflower," religious freedom; as a missionary ship, spreading the Gospel by means of Christian education. The music, under the leadership of Mrs. Dr. Lewis, was finely rendered. A good collection was taken for Education. Great credit is due the able and energetic superintendent, Mr. Thos. E. Main, for his success. The Epworth League has undertaken the fitting up of the society's house at Williamstown camp-ground. July 30 is set apart as Old Folks' day, the League purposing to secure the attendance of the aged and feeble by bringing them in the carriages and otherwise caring for them while at the church.

The year opened pleasantly at Old Mystic, and the signs of prosperity increase. Three persons asked the prayers of the church on Sunday evening, July 9. The pastor, Rev. John Pearce, is giving a series of monthly Sunday evening lectures on attractive topics under the auspices of the Epworth League. They are interesting the people, as is evidenced by the attendance. July 6, a baby boy made his appearance at the parsonage, gladdening the hearts of pastor and wife.

At Danielsonville, Rev. J. S. Brindford, the pastor, received into the church recently 8 persons by letter, 11 into full communion, and 2 to probation. A new parsonage has been purchased on Cottage St. Both the property and location are desirable, and the society is to be congratulated upon the possession of a home suited to the needs of its pastors. The general interests of the church are advancing.

Rev. J. Tregakis, at North Manchester, reports that the Sunday evening sermons on "Bacchus" have produced as good results as anticipated. The congregation has increased at least two hundred. The morning congregations are also much larger. Twenty-five have been lately added to the Sunday-school. Forty were received into the church by certificate and 4 to probation, and 5 persons were baptized, the first Sunday of July.

Many of the pastors of the district are planning to take a vacation season at Williamstown Camp-ground either before or after the meetings. Presiding Elder Tirrell is with his family at their summer home at South Chatham on Cape Cod for a part of July. Rev. G. H. Bates and family are at their island home, "Hawk's Nest," in Lake Winnepesaukee from July and August. That locality is becoming a favorite resort for Methodist ministers who wish to take their families to a quiet, inexpensive place for rest and recuperation. On one island in the lake seven ministers of our Conference have during the past year erected small cottages and organized a company. Rumor says that another island near by is to have a colony of ministers and laymen from our Conference settled before the season closes. Rev. W. J. Yates and family expect to occupy their lodge on Belknap Island, near these before named, during August. Five miles away is Pine Island, with its cottages, including Dean W. E. Huntington, Revs. W. I. Haven, J. W. Dearborn, J. H. Humphrey, and several other honored names of brethren in the New England Conference. Still there is room for more who want rest without fashion and folly.

W. J. Y.

Providence District.

The work of God in the district is progressing, and new fields are being added. The presiding elder, Rev. S. O. Benton, has just organized a Swedish Methodist Episcopal Church in Pontiac, with twenty-five members and probationers. The work here is a very important one, and its needs are pressing. There are about seven hundred Swedes in this village. They are excellent citizens, and make excellent Methodists. They have purchased and paid for a lot for their church. They need a chapel that will cost from \$2,000 to \$2,400. Their present place of worship is the basement of a dwelling house that is wholly unsuited to their needs and nearly outside of the village, and yet at present it is the only place available. Rev. Harold G. Bolvie is the pastor. Any funds sent to him or to the presiding elder to aid in building a chapel will be thankfully received and economically expended.

Methodist services have been recently instituted in Fozzoro. A class has been organized and a congregation of more than one hundred has been gathered. They now worship in the old Universalist church, and are supplied by the pastor of our church in South Walpole. Presiding Elder Benton will probably organize a church there in the near future. We have several Methodistists in this place, and doubtless a vigorous church will spring out of the present condition of things. Their social services are well sustained, there being several very wide-awake Christians among them.

Children's Day was properly observed at Washington, July 9. The most important service was held in the evening. The greater part of the program was by the children, and each number was well rendered. The audience room was very tastefully decorated under the direction of Mr. E. G. Robinson.

Two crescents and a cross of flowers, together with numerous bouquets, combined to make the church exceptionally attractive. A good collection was taken for the cause of Education. The regular work of the church is going on pleasantly, and the people are enjoying the blessing of God. Rev. W. F. Geisler is the pastor.

Rev. S. McBurney, pastor of the Asbury Memorial Church, Providence, is enjoying a vacation of a few weeks just out of Portland, Me. Bro. McBurney's health is quite impaired, and his physicians recommend absolute rest and freedom from pastoral responsibility for a short time. It is earnestly hoped that he will entirely recover and return to his charge to build up the kingdom of God in the North End. During his absence different persons are supplying the pulpit.

The Tabernacle Church, Providence, issued a very neat and comprehensive souvenir directory program in connection with their recent dedication of the new edifice to the worship of God. It contained a list of the church and of the members of the school, the names of those who were to take part in the dedicatory services, an excellent photograph of the pastor, Rev. J. A. Root, and sundry advertisements in a neat pamphlet of 32 pages. The interest in the work is better than at any time since this new enterprise was entered upon. Pastor and people are encouraged by the outlook.

Mr. George H. Blakeslee, who just graduated at Wesleyan University, is a son of Dr. F. D. Blakeslee, principal of East Greenwich Academy. The Doctor has a younger son who is a member of the sophomore class of the same University. Dr. Blakeslee is spending a part of his vacation with his family at Genesee, N. Y., the former home of his wife. Late in the month he will return to the Academy to get things in readiness for the opening of the fall term, which, it is expected, will be attended by a number that will test the capacity of the Academy to the utmost.

X. X. X.

MAINE CONFERENCE.

Augusta District.

Richmond Camp-ground. — Prepare for battle! Blow the trumpet in Zion! Gather the people! Sanctify the congregation! Where? In Richmond. Not Richmond in Virginia, but to quell a rebellion against the government of the United States. This has been accomplished. The conflict to which we invite is against the hosts of sin and the dominion of Satan.

For twenty-six years this strife has been going on in these grounds. The successes of the past stimulate in the present and inspire with hope for the future. Among the pleasing facts of its history are the annual gatherings of the forces of the church and the renewed demonstration of power experienced by waiting upon God. These have been very marked. We recall the times when Isak Pratt and McDonald persuaded, and G. Pratt prayed mightily, and Munger argued to conviction, and L. Dann meted, and Booth inspired, and McLean instructed to salvation; when the gathering multitudes flocked to the stand to shed tears of penitential sorrow, and to arise into the gladness of consciously-received salvation; when believers who had lived in the shadow and grope in doubt were lifted to the unclouded light of perfect love, and the song was of victory, and the prayer was an outburst of thanksgiving, and the very leaves of the forest seemed to break forth into strains of heavenly harmony; when the two extremes of sanctified wit and common sense and sanctified simplicity and faith, met in "Camp-meeting." John Allen, and Amanda Smith and her song of "All I want is a little more faith in Jesus" moved many a hand withered by doubt and worldliness and sin to a successful stretching forth of the hand.

W. J. Y.

grasp the Saviour as the only help of the weary and condemned soul.

Many of these mentioned have passed to the land beyond, but the grounds are the same, the truth is the same, the Spirit has the same power to convince and save, and people need the Gospel as much now as then. May we not expect the making bare of the Arm Almighty in the forthcoming meeting, which is to continue from Aug. 14 to 27 inclusive?

Brethren of the Kennebec and vicinity, pastors and people, come, come, to the old camp-grounds! Brethren of the Conference who formerly found this to be a Bethel to your souls, come, come, and wait and work for the blessing! No more attractive grounds than these can be found — access by boat and rail is easy, conveniences for boarding and lodging are plentiful, water of the purest quality is furnished by spring and pump and well, the scenery is unequalled, the quiet is restful, the plauds of birds is cheering, the forest of oak and maple and elm and beech, with a few pines, affords comfortable and pleasant shelter, while the landscape beyond invites emotions of unmixt pleasure. A charming forty-eight miles from Portland by the Maine Central Railroad, and affording a most refreshing trip by boat and rail, is the "Kennebec" or the "Sagadahoc" — from Lincoln Wharf, Boston, every evening at 6 o'clock. W. S. JONES.

EAST MAINE CONFERENCE.

Bucksport District.

Bucksport. — The chapter of the Epworth League connected with the Methodist Church at Bucksport, at a regular meeting, passed a series of resolutions expressive of their high appreciation of Rev. C. L. Haskell and his services as a minister, their great sorrow at his death, and their sympathy with the afflicted family.

Rockland District.

China and East Vassalboro. — Rev. F. W. Brooks, pastor, is showing commendable zeal in strengthening the cause of Christ and Methodism in this district. Sunday, July 9, was a day of gladness; 6 adults were baptized — 3 by sprinkling and 3 by immersion — at the head of China Lake. New churchmen — all paid for — will soon be in every pew in the East Vassalboro church. Congregations are increasing in numbers. The pastor praises God for the hopeful outlook for the year.

Damariscotta. — July 16 was a glad day for pastor and people. Notwithstanding the intense heat, a large congregation greeted the pastor in the morning. In the afternoon service 4 were baptized and received in full membership. At the League meeting in the evening 1 came forward for pardon. Judging from reports, old Damariscotta is surely being reformed. May the good work go on!

East Boothbay. — The dedicatory sermon, at the dedication of the union chapel at Walpole, Wednesday, July 12, was preached by Rev. W. F. Johnson, pastor at East Boothbay. The presentation of the chapel was made by a committee of women. It was a pleasant event. Bro. Johnson is doing good work and prospects are bright.

Troy. — At the quarterly conference, held July 9, 7 persons were baptized. Rev. C. W. Baker, pastor.

Pemaquid. — By the energy and enterprise of the ladies of this society the parsonage has undergone a great change. It is now in excellent condition. Rev. J. A. Moreau, pastor.

VERMONT CONFERENCE.

St. Albans District.

St. Albans Bay. — The funeral of Mrs. J. Hyde, wife of Rev. W. H. Hyde, was at 11 o'clock on Tuesday afternoon, July 11. Beautiful flowers adorned the pulpit, stand and coffin. Her Sabbath-school class placed each a bouquet upon her coffin as they took the last look at their teacher. The brethren present, who also officiated, were: Revs. L. O. Sherburne, D. Marvin, G. W. H. Clark, W. C. Robinson, J. S. Tupper, S. S. Brigham, W. D. Malcolm. Mrs. Hyde was a remarkable woman in several respects. She was a thorough Christian, and always ready to serve for her Lord. She was the first woman to preach in this Conference, supplying when her husband needed help during the past thirty-three years. She also took regular circuit work in Florida where they have lived a few years. She brought up two family with success, to fill spheres of usefulness to others and of comfort to themselves. She has done well, and entered into the sunset of undimmed glory forever.

Waitfield. — Thirty persons united with the M. E. Church last Sunday.

Morrisville. — Rev. H. P. Reynolds preached here last Sabbath on exchange with Rev. R. L. Nanton. The New and Outlines makes the following report of the Preachers' Meeting: —

"The meeting of the St. Albans District Ministerial Association opened with a prayer service on Tuesday evening, July 11, an interesting discourse by Rev. R. L. Mathison, his theme being, 'The Future State, or Recognition in Heaven.' On Tuesday morning at 9:30 was held a prayer-meeting, with Rev. C. S. Hulbert in charge. At the opening of the regular session Rev. W. H. Atkinson was chosen as moderator, and Rev. Geo. L. Root secretary. Upon Tuesday Rev. H. A. Spencer, Rev. G. L. Story and Rev. R. L. Mathison were elected a committee to draft resolutions of sympathy with Revs. Wedgeworth and his wife in the recent bereavement of each in the loss of a wife. The subjects treated upon during the day Tuesday were as follows: 'Proof of the Divinity of Christ,' Rev. H. F. Reynolds; 'Proof of the Humanity of Christ,' Rev. W. H. Atkinson; 'Proof that the Bible is Inspired,' Rev. G. E. Barnard; 'The Best Method of Taking the Collections,' Rev. C. S. Hulbert; 'How to Conduct the Prayer-meeting,' Rev. C. M. Sabin. Each topic was discussed by numerous speakers, resulting in an enjoyable and profitable occasion. In the evening there was a deeply interesting sermon by Rev. H. A. Spencer, of Montpelier.

The meeting was expected to close after the presentation of essays on these topics: 'The Qualities of Effective Preaching,' 'The Relation of the Pulpit to Present Questions,' 'How shall the Sabbath be Observed?' 'The Higher Criticism.' The discussions throughout were interesting. Refreshments were served in the vestry, making a very pleasant social hour possible, and all going to make a successful gathering of the Methodist pastors of the district."

Ile La Motte. — Historic records show that probably this Isle was the first place visited by Champlain in Vermont, in July, 1609. In 1605 a point was chosen for a fort. In 1666, a point was finished and named St. Ann by Captain La Motte. Some soldiers, settlers and Indians, with all the highest officials of Canada, stopped here, on their way to fight the five nations. A priest came to this point, and administered the sacraments for three months to fever-stricken soldiers. Three Jesuit fathers gave a mission here in the next year, 1667, and the following year the first Bishop of New France gave confirmation. On this high, rocky point, the local Roman Catholic Church proposes to make a resort for pilgrims to be healed of sickness and receive spiritual favors.

BISHOP FOSTER'S VISIT TO HAKODATE.

REV. JULIUS FORSTER.

We had learned several days in advance (by telegram) of the intended visit of Bishop Foster and his party to Hakodate. This party consisted of the Bishop, Dr. A. B. Leonard, Mrs. Keen and her daughter. We had expected to greet Bishop Foss and Dr. Goucher; but it gave us all much pleasure to have two such good substitutes as Bishop Foster and Dr. Leonard. The news of the affliction of Bishop Foss gave us much sorrow. He has our deepest sympathy. We hope both he and Dr. Goucher may live many years yet, and at no distant day be able to visit our work in Japan. The coming of Bishop Foster was an unexpected pleasure. It was he who was president of Drew Theological Seminary when the writer and Rev. J. C. Davison graduated at that institution; and it was he who united the two couples (at the same time) in the bonds of matrimony — just before leaving for Japan twenty years ago.

On Thursday, June 15, just as the bells in the Hakodate harbor rang out the hour of 4 P. M., the steamer "Oni-maru" bearing the Bishop and his party reached her anchorage. I was soon on board, extending a hearty and cordial greeting to them all. Before 5 o'clock they were in the Mission homes on the Bluff (rather mountain-side) enjoying the quiet and restfulness of these homes. The two ladies stopped at the home of Misses Hampton and Dickerson. We all ate at the same table, so bountifully prepared by the two lady missionaries just mentioned. We spent that evening quietly in delightful social converse. Dr. Leonard and I did run out for a few moments, and dropped into our church, where the Temperance Society of the city was holding an enthusiastic temperance meeting. The speakers were Mr. Ito, the president of the Hokkaido Temperance Society, and Mr. Miyama, of our church in Japan.

Friday was a beautiful day. After breakfast we all visited the Girls' School (under the W. F. M. S.) and spent an hour or more, listening to the singing of the girls and watching the various exercises with deep interest. Bishop Foster, Dr. Leonard and Mrs. Keen all made addresses. I interpreted for the Bishop and the Doctor, and one of the advanced girls for Mrs. Keen. She did very nicely indeed — much more easily and naturally than I (Continued on Page 8.)

Church Register.

HERALD CALENDAR.

Salvation Army Camp-meeting, East Eppling, July 24-29	Aug. 16
Holding Academy, July 29-Aug. 19	Aug. 16
Summer School, July 31-Aug. 19	Aug. 16
Chautauque Assembly, Aug. 7-14	Aug. 16
Empire Grove, Poland, Camp-meeting, Aug. 7-14	Aug. 16
Piney Dale at Yarmouth Camp-ground, Aug. 7-14	Aug. 16
Yarmouth Camp-meeting, Aug. 7-14	Aug. 16
International Christian Workers' Convention, at Old Orchard, Me., Aug. 7-14	Aug. 16
Dr. L. B. Bates, leader, Aug. 14-19	Aug. 16
Weir, N. H., Camp-meeting, Aug. 14-19	Aug. 16
Eastern Maine Chautauque Assembly, at Northport, Me., Aug. 14-18	Aug. 16
Hodgdon, Me., Camp-meeting, Aug. 14-19	Aug. 16
Wilkinson, Me., Camp-meeting, Aug. 14-19	Aug. 16
Asbury Grove Camp-meeting, Hamilton, Aug. 15-21	Aug. 16
Epworth League Convention of Boston and N. Boston Districts, at Sterling Camp-ground, Aug. 16	Aug. 16
West Dunley Camp-meeting, Aug. 19-28	Aug. 16
Martha's Vineyard Camp-meeting, Aug. 20-27	Aug. 16
Lyndonville, Vt., Camp-meeting, Aug. 21-28	Aug. 16
Northport, Me., Camp-meeting, Aug. 21-28	Aug. 16
Sterling Camp-meeting, Aug. 21-28	Aug. 16
North Anson Camp-meeting, Aug. 21-28	Aug. 16
Hodding Camp-meeting, E. Eppling, Aug. 21-28	Aug. 16
Portsmouth Camp-meeting, Aug. 21-28	Aug. 16
Foremost, Me., Camp-meeting, Aug. 21-28	Aug. 16
Laurel Park Camp-meeting, Aug. 22-29	Aug. 16
Claremont Camp-meeting, Aug. 22-29	Aug. 16
East Machias, Me., Camp-meeting, Aug. 28-Sept. 1	Aug. 16
Groton, N. H., Camp-meeting, Aug. 28-Sept. 1	Aug. 16
Wilnot Camp-meeting, Aug. 28-Sept. 2	Aug. 16
Rock'dale Camp-meeting, Nobleboro', Aug. 28-Sept. 2	Aug. 16
East Livermore Camp-meeting, Aug. 28-Sept. 4	Aug. 16
Colbrook, N. H., Camp-meeting, Aug. 28-Sept. 4	Aug. 16
Annual meeting of the W. H. M. Society, at First M. E. Church, Newport, Sept. 19, 20	Aug. 16

ONCHARD BEACH CAMP-MEETINGS:

Christian Alliance, July 28-Aug. 7	Aug. 16
Union Cong. of Christian Workers, July 28-Aug. 7	Aug. 16
Portland District Camp-meeting, Aug. 14-19	Aug. 16
General Temperance Meeting and W. C. T. U., Aug. 19-28	Aug. 16

NOTICE. — The Empire Grove Camp-meeting Association will hold its annual meeting for the choice of officers on Saturday, Aug. 5, at 1 p. m., at the boarding-house on the camp-ground.

J. C. DAVIS, Sec.

Dover District Apportionments.

The following apportionments were made at the District Stewards' meeting, June 21, 1893, and ordered by them to be published by the presiding elder.

	P. E. Bishop, C. E. Fr. Aid			
Amesbury,	\$70	\$21	\$31	\$34
Andover,	13	4	6	6
Brookfield,	4	1	2	2
Chester,	13	4	6	6
Danvers,	112	40	56	56
Dover,	12	4	6	6
East Hampton,	46	14	22	22
East Kingston,	8	3	4	4
East Rochester,	28	9	14	14
East Wolfboro',	6	2	3	3
Exeter,	28	9	14	14
Greenland,	44	14	22	22
Hampton,	30	10	15	15
Hampton,	22	7	11	11

HAVERHILL:

First Church,	72	21	36	36
Grace Church,	109	35	50	50
Kingston,	16	5	8	8

LAWRENCE:

St. Mark's,	23	9	14	14
St. Paul's,	12	4	6	6
Lowell, Bridge St.	28	2	14	14

The Sunday School.

THIRD QUARTER. LESSON VI.
Sunday, August 6.
Acts 20: 22-35.

PAUL AT MILETUS.

I. The Lesson Introduced.

1. **Golden Text:** "Remember them which have the rule over you, who have spoken unto you the word of God" (Heb. 13: 7).
2. **Text:** Miletus, the capital of Ionia, on the coast of Asia Minor.
3. **Connection:** Paul driven out of Ephesus by a mob, in May, A. D. 57, goes to Macedonia and Thracia; spends three months in Corinth; visits three cities; takes up a collection for the poor saints in Jerusalem; starts on his journey thither; stops en route at Philippi, Thessalonica, Troas, Chios, Samos, and Miletus.

4. **Readings:** Monday—Acts 20: 22-35; Tuesday—Acts 20: 22-35; Wednesday—1 Tim. 4: 1-10; Thursday—2 Cor. 4: 1-10; Friday—John 8: 12; Saturday—Heb. 3: 12-19; Sunday—1 Tim. 4: 1-10.

II. The Lesson Paraphrased.

Paul had reluctantly said past Ephesus had been dragged at each remove along his journey. He must hasten to Jerusalem, but his heart lingered with the church which he had planted and fostered with such loving care. The ship was detained for a few days at Miletus. He dared not trust himself to make the backward journey, but he sent, instead, for the Ephesian elders to come to him—a summons which they doubtless joyfully obeyed. We are permitted to be present only at the closing hour of this interview, when, as his only comfort in this final farewell, the Apostle could appeal to the whole-hearted fidelity with which he had discharged his ministry at Ephesus. There had been no neglect—no omission to rise up and torture him—now that he was compelled to say good-by possibly forever. Ye yourselves know, he said, my manner of life from first to last, how humbly I have served the Lord, with what tears, at what exposure to Jewish plot and malice. Ye know how faithfully I have preached the truth to you, keeping back nothing that was "profitable," but urging, alike in public and in private, both upon Jews and upon Gentiles, the necessity of "faith toward God and repentance toward our Lord Jesus Christ." And now, he continues—and here our lesson begins—I am on my way to Jerusalem, in obedience to an impulse which I cannot resist, ignorant of what fate may await me there; only I am assured, by a divine revelation, in every city through which I pass, that I must expect nothing but "bonds and afflictions." Not that I am disturbed by this prospect, for life itself is as nothing in comparison with my finishing my course and fulfilling the ministry committed to me by the Lord Jesus. I must bid you farewell, but in doing so I call you to witness that I have been a faithful watchman of souls, proclaiming "the whole counsel of God," and am, therefore, "pure from the blood of all men."

He then transferred to them the weighty responsibility of feeding "the church of God"—a church unspcakably precious because bought with a price, "purchased with His own blood." To superintend its interests they had been called by the Holy Spirit of God; much need, therefore, had they to "take heed" to themselves and to the flock. It was no light charge that was laid upon them, for the Apostle knew full well that the Judaists, like "grievous wolves," awaited only his departure before they entered in to ravage the fold; and that even after their peaceful communion peace-breakers would shortly arise speaking "perverse things" and creating dissensions in their midst. They should not forget, therefore, the example of faithful labor by day and by night, his fearful warnings. "To God and the word of His grace" he commended them—the Gospel which had power to uphold truth and to make them sharers with the saints in the unfading inheritance. They must not forget the feeble and the helpless, remembering how he, their leader, had been free from covetousness, and, though having a just claim for support, had yet voluntarily asked a livelihood for himself and his fellow-workers with his own hands—and we may imagine the gesture with which, as he spoke, he lifted his toil-worn hands—and recalling the saying of their Lord, "It is more blessed to give than to receive."

III. The Lesson Explained.

22-23. I go bound in the spirit—following an inward constraint which I cannot resist; "moved by an invincible power" (Gray); "an irresistible internal drawing of his higher personal life" (Meyer); "this is the very spirit of Luther on his way to Worms" (Farrar). Not knowing the things that shall befall—not knowing precisely the perils which he would meet at Jerusalem, nor anxious about it. The Holy Spirit witnesseth in every city—R. V., "testifies unto me in every city." His ardent purpose was not shaken by the assurance brought home to his heart by the Holy Spirit, or spoken to him by the saints (as, for example, in chap. 21: 11). Bonds and afflictions abide me—He was to expect these wherever he went, and he was solemnly disappointed.

cessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12: 10). So that I might finish my course—R. V., "so that I may accomplish my course." Bravely did he do it, but not at Jerusalem—at Rome. And the ministry... received... Lord Jesus. What this ministry or stewardship was which he had committed to him, we are told in the next clause. Testify the gospel of the grace of God—to bear testimony to, or proclaim, the glad tidings of God's mercy to man. Compared with finishing his testimony, life to him was of small account. "This spirit of intense devotion to Christ, and forgiveness of his own comfort has excited the admiration of the world for Paul. To live, for Paul, was Christ; to die was gain. This feeling of his heart finds magnificent expression in Paul 3: 7-15" (Howson and Spence).

25. I know... shall see my face no more.—It is highly probable that Paul was mistaken in this assertion; that he did, subsequently to his imprisonment in Rome, revisit Ephesus (see 2 Tim. 4: 10). But whether he did so or not, living as he was in the very shadow of death—a shadow which seemed to deepen with every step which he took toward Jerusalem—he certainly had ground for his conviction that he was speaking his last words to these Ephesian elders, and gazing upon their faces for the last time.

Barnabas's great suggestion is that, owing to the prayers of Christians in Paul's behalf (the prayer of Hecuba in his own behalf), the divine order was changed, and the period of Paul's ministry on earth extended. And thus it was that Paul's "I know" was subjectively true at the time; and yet the Roman tribunal was so withheld from execution that a sacred appendix was added to his life (Whedon). Meyer regards the assumption of Paul's liberation from Rome and return to the sphere of his earlier labors as "unhistorical."

26, 27. I take you to record—R. V., "I testify unto you." I am pure from the blood of all men—a solemn, deliberate affirmation of his own faithfulness and consequent freedom from "blood-guiltiness." If, after his labors among them, any soul perished, it would be from no neglect of his. See Rom. 3: 17-21. I have not shunned to declare—R. V., "I shrank not from declaring." All the counsel of God—R. V., "the whole counsel of God;" the whole plan of God in the redemption of the race through Christ Jesus. He had suppressed nothing, explained away nothing.

28. Take heed unto yourselves.—The emphasis is in "yourselves." Paul says, in effect: "I can do no more; on you henceforth the responsibility rests. Be watchful, therefore, first of all, over yourselves, that your private life be blameless, that your piety and good works be such as to manifest to all the dignity of your profession. To all the flock, the freemen and bondmen, which are committed to you, be a flock or shepherd, nourished and cared for by ministerial shepherds. 'All the flock' were to be fed and watched—not merely the docile ones, but the wayward and those inclined to stray into the wilderness. Over which—R. V., "in the which." Holy Ghost hath made you overseers (R. V., "bishops")—Says Meyer: "This was designed to make them sensible of the sacredness and responsibility of their office. The Holy Spirit, ruling in the church, has Himself appointed the persons of the presbytery." To feed the church of God—to be not merely bishops, but also shepherds, of the flock. The revisers, after careful deliberation, retained the reading, "church of God" (though many able critics still prefer "church of the Lord"), thereby adding the weight of their decision towards the setting of this long-disputed passage, which has been by many to be one of the strongest proof-texts for the divinity of our Lord. Purchased with his own blood.—So Ignatius and Clement speak in express terms of "the blood of God." We learn from this how precious the church is to "God our Savior," and the atoning value of His blood.

29. I know this—from experience and observation, if not from inspiration. R. V. omits "this." After my departing—to Jerusalem. The "wolves" dared not molest the flock while so watchful a shepherd as Paul guarded it. Grievous wolves shall enter in—false, heretical teachers, especially the Judaists, who were now operating in Colosse and its neighborhood, and against whose pernicious influence St. Paul was constantly warning his converts in his Epistles. Not sparing the flock—attempts to engraft Judaism on Christianity, thereby introducing divisions and drawing the young church away from "the simplicity" of the Gospel.

The sad words of Paul in the last Epistle of his life, some six years after these words were spoken, show how mournfully this prediction was verified: "This thou knowest, that all that are in Asia turned away from me" (2 Tim. 1: 15). Sowers of error and teachers of heresy were dominated by very strong figurative terms by the apostles and early Christian fathers. Paul on another occasion compares them to "dogs" (Phil. 3: 2); Ignatius likened them to poisonous plants; Theophilus to corrupt roots, which he had to be cut out; and others to dangerous distillings, alluring mariners to destruction (Howson and Spence).

30. Also of your own selves.—Not only would foes enter from without, there would arise foes from within. Speaking perverse things—crooked, twisted, obstructing things, opposed to the spirit of the Gospel, and leading to dissensions.

Dr. Glogau says: "Mention is made of no fewer than six heresies belonging to Ephesus: Hymeneus and Alexander (1 Tim. 1: 20), Phylas and Hermogenes (2 Tim. 4: 15), Polletus (2 Tim. 2: 17), and Diotrophes (3 John 9: 7). Here were wicked, driven to false lights or dangerous distillings, alluring mariners to destruction (Howson and Spence).
31. Therefore watch and remember—R. V., "wherefore watch ye, remembering." By the space of three years.—We have the record of three months of teaching in the synagogue, and of two years in the school of Tyrannus (19: 9-10); where he taught during the remaining nine months, we are not told. Possibly the "three years" are to be taken approximately, or, as we say, "in round numbers." Ceased not to warn—R. V., "admonish." Every one—not leaving out any rank or condition. Night and day—continually. With tears—showing his deep solicitude.

IV. The Lesson Applied.
1. Heroic types of piety which no future can dim, are needed as much in this century as in the first.
2. If we would feel at life's end that we have finished our course, we must take care to finish each part of it as we go along.
3. The Gospel is many-sided, and no side can be spared if we would declare "the whole counsel of God."
4. The minister's chief duty is to "feed the flock"—to nourish blood-bought and therefore precious souls by preaching truths adapted to their varying needs.
5. To accomplish this duty he must "take heed" to himself, to his own growth in piety and knowledge, for on these the force and sincerity of his teaching depend.
6. The church is constantly exposed to foes from without and foes from within. Error and unbelief, like "hungry wolves," are ready to enter in, while almost every communion nurtures "perverse" speakers who easily take sides, excite heart-burnings, and do incalculable mischief.
7. The faithful minister seeks individuals—every individual—utters his warnings by day and by night, and is solicitous even to tears.
8. Ministerial disinterestedness is a shining grace.

V. The Lesson Illustrated.

1. Mr. Philip Henry used to say concerning the famous Dr. D., that some called him in scorn, "Faith and Repentance," because he insisted so much on these two in all his preaching. "But," said he, "if this be so, I will be more, for, for faith and repentance are in all Christianity." On the evening of his death he had some words to say: "If I were to die in the pulpit, I would desire to die preaching repentance; or if I were to die out of the pulpit, I would desire to die practicing repentance." I have had often this saying concerning repentance: "He that repents every day for the sins of every day, when he comes to die will have the sins but of one day to repent of" (Biblical Museum).
2. Many fill their lives with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so; but what can an ordinary laborer, a poor Sunday-school teacher, accomplish? Friend, be content to serve God where He has placed you; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pine for what you have not. The man with one talent is never accountable for five; but for his one he must give as strict an account as the other for his five. So far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal (Foster's Cyclopaedia).

One other place will probably increase \$100, and Milan and West Milan advance from \$150 to \$200. This charge was only a summer appointment last year. As half of these places named have new pastors and half old ones, the increase indicates that the people are pleased with both the old and the new. Some of the salaries are still small and none are too large. Brethren and sisters of the financial department, yours is an important part of the Lord's work. System, energy and promptness are three things that will aid the work, make it easier for you, creditable to the churches, and helpful to the pastors.

East Colorado.—Eleven were received into full membership, June 18. Others are to be received later. Pastor Holmes is abundant in labors on his large field.

Colorado.—In the work of a great, unflinching, now visible on the crest of a high hill overlooking the village, was reposed a part of one of the Savior's parables. "The wind blew and beat upon that house and it fell, and great was the fall of it." That it will be rebuilt is doubtful. But, "the foundation of the Lord standeth sure," and that Rev. G. W. Farmer and his people are building a work that shall abide all storms and stand forever. The contrast between the "temporal" and "eternal" should occasion moderate anxiety for the former and inspire great zeal for the latter. Several persons are awaiting baptism and admission to the church. The church is now being painted.

Sanctuary, Conn.—The condition on which the venerable Moulton Marston recently promised this church a pipe organ to cost not less than \$1,000, was met July 4, and the \$1,000 required was subscribed for improvements on the church edifice. Rev. W. H. Hill, the pastor, has received several probations since Conference, including some of the most substantial people of the place. His family is now with him.

Jersey.—Additional furnishings have recently been put in the parlor of the personage. The great labor connected with the organ and distributing literature and libraries through the lumber camps and mills will have to be transferred from the pastor and his wife to some other person. It is too much to expect this of them. To the right man this is a field of useful labor and calls for the entire time of a man for half the year. Our church property has been very much improved during the pastorate of Rev. W. A. Loyne, and many souls have been won by him. His third year has opened well.

Concord, N. H.—The foundations for the new church are now being laid. Fifteen have been received as probationers or members since Conference. Rev. G. M. Carl is much encouraged in his work—a work always great, but greater with a new church organization on hand. He is president of the District League, and will have charge of the services the second day of the West camp-meeting (Aug. 15), which will be League day.

Chickney.—Rev. J. E. Egan, who recently graduated from Wilburham Academy, is in charge of this church, and the people will be disappointed if he should leave to enter Wesleyan University in the fall, as is possible. This is his third appointment in the Conference, and in all of them he has won the favor of the people and strengthened the cause of God. But he seeks an opportunity for higher education; and if it comes to him, he would not refuse it.
Missionary.—Mrs. J. E. Robins and Mrs. G. M. Carl will represent respectively the Woman's Foreign and Woman's Home Missionary Societies at the camp-meetings. The preachers, representatives of the Parent Society, will have to be alert or these "gleasers" will get ahead of the "reapers." Nine churches went up into the first class last year. Many did well, but some of the larger churches fell off in their contributions so much that the district as such falls short of the first class for want of \$20. Success to the gleasers; but don't let the reapers fall behind!

Preachers' Meeting.—Beautiful for situation, if not the joy of the whole earth, it was, the famous summer resort. With all the variety of mountain, valley, and lake scenery, and excellent facilities for boating, fishing, and other recreations, it was, they must be hard indeed to please who could not find that which would delight them here. What wonder, then, that twenty ministers should respond to the announcement of a preachers' meeting at this elysium, on July 5 and 6? Are they not righteously susceptible to such a combination of attractions?

Dr. Jasper, who by the way has lost none of his epigrammatic force of speech, was elected chairman, and Rev. W. J. Wilkins secretary of the meeting. The opening devotional exercises were conducted by Rev. J. E. Robins, pastor of First Church, Concord. Following this the brethren presented reports of the work in their respective parishes, charges—a hopeful, helpful, and happy state of things being elicited. W. J. Wilkins, pastor of our new and beautiful church at Lakeport, read a paper, "How to Meet the Skepticism of the Times." At the evening session William Warren, pastor at Laconia, preached on the subject of "The Christian's Work in the World." Though delivered under rather trying circumstances—there being but a small congregation present, and a severe electrical storm in progress—yet the preacher was easily master of the situation and held our interest from introduction to benediction.

Morning and afternoon devotions on Thursday were respectively in charge of G. M. Carl, of Baker Memorial Church, Concord, and W. H. Turlington, of Tilton. The secretary of the meeting, W. J. Wilkins, was the author of a scholarly paper by Dr. O. H. Jasper, "Denominationalism," written in his usual forceful style. The presenting of brief sketches of recent sermons by the preachers concluded the literary part of the program of this very enjoyable meeting.

The next session of the Association will be held at Laconia in October, precise date to be announced later.
W. J. Wilkins, Secretary.

MAINE CONFERENCE.

Portland District.
Old Orchard.—The prospects of a good camp meeting are very encouraging. On Thursday, Aug. 17, Epworth League day in the forenoon, Rev. W. J. Hunter, of Montpelier, will preach a sermon adapted to young people, his subject being "A Life for God." Dr. Hunter is pastor of one of the largest churches in America. In the afternoon Rev. Matt. S. Hughes, well known in the State, will deliver an address. There should be a grand rally of the young people from all parts of the district.

Pine Street.—The last quarterly conference report showed 9 received in full, and three conversions. This, surely, is promptness on the benevolence. The vestry is renewed and reopened, and with its clean face and beautiful frescoing is now attractive. The finances are improved and the outlook is promising.

West Kennebunk.—The finances are in better condition than for a long time, as per quarterly report, and we congratulate the church on this encouragement. The pastor is working with fidelity and acceptance.

Kennebunk.—A new pulpit set has been placed in the church, the Epworth League rendering very efficient help in this improvement to the church. The annual meeting of the League was held on July 10 at the parsonage. Miss Isabel Allen, the president, presented a full and interesting report. The League imports considerable enterprise to the society.

Berwick.—The revival continues, and more pews in the audience-room could be utilized. More and better accommodations, also, are needed for the Sunday-school. The Lord has honored the people by employing them in the work of salvation, and they can now honor Him by enlarging the place of His visitation.

The feature of the work on the district as a whole that is now very promising is the service for the Master among the children. At no time since my acquaintance with the district have so many churches reported good work among the little people. I hope this spirit may become contagious, and this blessed work go on, so that the years to come may witness a gracious harvest gathered into the garner of the Lord.

Lewiston District.

Epworth League Convention.—The fifth annual convention of the Lewiston District Epworth League was held at Bethel, July 5 and 6. The convention opened at 7 P. M. Wednesday, with a praise service conducted by Rev. T. F. Jones. Rev. B. F. Pickett welcomed the delegates, and Rev. S. C. Cummings, of Augusta, delivered an address which was an inspiration.

At 8 A. M. on Thursday, a large number attended the sunrise meeting conducted by Miss Miles. After the devotional service at 8:30, conducted by Rev. J. H. Roberts, Rev. W. B. Dukeshire conducted a "Conference on Epworth League Work," presenting valuable suggestions on the work of each department. Miss Alice M. Douglas, Miss Maud Grey, and Mr. B. B. Blackford had papers on "Junior League and Methods," and "Do We Need a District Organizer?" Miss Douglas treated more particularly on the work of the little people, and Miss Grey spoke of their ability to grasp and remember while Mr. Blackford, in a very original manner, spoke of the great need of taking proper care of these buds of promise. Rev. Wm. Feistner read an interesting and well-written paper on "Bible Training for Christian Work." Miss Myra Richards' paper on the same subject showed a good Christian spirit. Mr. D. Foster and Rev. H. L. Nichols presented excellent papers on "Specialists—Why Needed?" showing that the League is a specialist in the church. The roll-call showed a large delegation present and good work in the chapters.

After the devotional service at 2 P. M., led by Rev. A. P. Paris, the first paper, on "Giving—How to Cultivate it," was by Miss A. A. Whitmore. Miss Luella Bennett also had a paper on the same subject. Rev. T. F. Jones, in a very live manner, showed that the "Epworth League President" should be a live person, a live leader, a live Methodist, a live Christian, and the best president the League ever had. Miss Laura A. Winslow had a bright paper on the same subject. After a general discussion on State Convention, Miss Addie Denning gave many ideas on the work that can be done in "Country Leagues." "Suits" was the subject of a ten minute topic by Rev. F. C. Rogers. Miss Carrie E. Miller sang "Cast Thy Bread on the Waters." Rev. E. O. Thayer conducted the question-box. The afternoon session closed with an instructive address on "The World of Books," by Presiding Elder Corry.

The evening session opened with a praise service conducted by Prof. Wright. Officers for the next year were elected: President, Rev. S. Hooper; vice-president, Frank A. Corry; secretary and treasurer, Carrie E. Miller; executive committee, Rev. W. B. Dukeshire, Rev. J. H. Roberts, Lizzie Winslow, Addie Denning, Rev. E. O. Thayer. The afternoon session closed with an instructive address on "The World of Books," by Presiding Elder Corry.

TEN WEEKS OF SEED SOWING.

MISS FRANK BAKER.

WHILE the great interest centers in the statistical columns and tabulated results of mission work in far away fields, we who are working at home are eager to see the "dawning of the morning" among the majorities in our own churches. Especially is this true as we remember that the Woman's Foreign Missionary Society is the only link between the women of Methodism and our sisters across the sea, three hundred millions of them, who have never yet heard the name of Jesus.

The General Missionary Society of our church has put in the hands of this Society all the work done by our church in *Academy lands* for women and girls. Not a dollar of the \$1,250,000 of the missionary collection goes to support any work for girls, zenana teachers, Bible reader, or medical work among women. All of this work is given us, as women, to do, and we esteem it a high privilege.

But are we meeting our responsibility? According to the statisticians' method, allowing two thirds of all the church membership to be women, there are in the New England Conference alone 25,043 women. If these all would give two cents a week, it would amount to \$25,043.68! Is it too much to calculate on one-half of the women contributing, which would aggregate \$12,521.84? Think of the missionaries that would send; the Bible women, orphan, schools, dispensaries, it would support! Think of the women it would bless! That Conference alone could pay the salaries of twelve missionaries at \$500 each, and of fifty Bible women at \$40 each, and have \$1,000 to delight Miss Harvey's heart for Karsawan work in Cawnpore. It could answer Bishop Doane's cry and support one hundred girls among the new Christians in N. B. India, at \$15 apiece. It could then give \$400 on a boarding school in Peking, buy 800 worth of tracts for Nanking, invest in ten scholarships in Mexico City, and then have a surplus of \$21.84 to increase the contingent fund after paying \$50 for the *Western Quarterly*. And then if the same mathematics were to be applied to all the other Conferences in New England, God only knows what it would mean.

Not having lived in New England, and spending so short a time here, I realize that speech should be seasoned with caution concerning every subject. It is true that I have spoken over seventy times, in nearly all the leading cities as well as in many of the

smaller places, and have met many of the secretaries and other officers, who have been uniformly kind. Many courtesies have been extended. Except in two solitary cases among the preachers the kindness of the women is not exceptional. Members to the number of 661 have been gained to the Society. Grace Church, Bangor; Chilcopee Falls; East Cambridge; Waterville, Me.; Fairfield, Me.; Camden St. and St. Mark's, Lawrence; Trinity and Howard Avenue, New Haven, Conn.; Leominster; Grace Church, Worcester; Montpelier and St. Albans, Vt., each gave 20 and over, Grace Church, Bangor, leading the van. Over 114 subscriptions to the *Heavenly Woman's Friend* have been taken. St. Albans and East Saugus securing the highest number, each taking 22. Over 200 copies of the *Children's Friend*, besides the promise of several clubs for the same, were pledged. When we consider that the life of every auxiliary and the interest of every person depends largely on such information and suggestions as are found in these two papers, and then reflect on the veritable missionary work accomplished by the "surplus funds," we cannot attach too much importance to their circulation. Mite-boxes furnished free, more than six dozen were given out. Special work, which becomes such a source of spiritual power to many hearts, was not emphasized, and yet \$15 schools were taken in New London, Niantic, People's Church, Boston, and Chilcopee Falls, the last-named promising the support of five schools. Between \$30 and \$40 was given toward a Memorial at the district meeting in Stamford. A donation of \$100 was given by a brother in First Church, Bangor. Several of Miss Cushman's Penny and Nickel cards were given out; also two of Mrs. Harrison's outfit for Baby Bands. Two life members were made at Dorchester (\$20 each), and two children's and two at the Lynn District meeting were made life members, amounting in all to \$80. The basket collections, with no sort of pressure, in some cases omitted, totaled \$283.89. It has been my privilege to attend district meetings in Stamford and South Manchester, Conn., Lynn and Dorchester, Mass., Auburn, Me., and Keene, N. H.; also quarterly meetings in Portland and Providence, together with the Branch quarterly at Gloucester. The attendance, so far as local churches were concerned, was undeniably small, though the program in most cases was a rich feast. This might have been due to a lack of some one putting herself in it. This kind cometh not out but by personal effort; it must be talked about, and talked about, and then talked about, and notes and postals sent out on that very day. It must be "worked up," in fact. There is magic in personal invitations, often bringing to the meeting those who otherwise would not have come; but the fact of an invitation by word, or note sent, gives the hand a tendency that way. If this method were to become more generally acclimated, I believe the results would be correspondingly greater.

How we have enjoyed this run through New England! It was like passing through wonderland, this region of the stories of two hundred and sixty years, this land of the poet, class room of the scholar, battle field of heroes, and workshop of the nation. We could not discriminate if we would. The wealth of natural attractions is more than abundant. History may be read in stone by the roadside. Some places are so rich in antique relics. The funny thing was the last meeting-house of the Puritans, found after one hundred years. We have "bathed in the breezes of old Cape Ann;" "put off our shoes from off our feet" on the holy ground of the first Church of the Pilgrims; listened to the ringing of the bell of Paul Revere; looked on the "angel bones" of George Whitefield; stood on the Green where Jonathan Edwards successfully courted Sarah Pierpont; had pointed out the spot where stood the apple-tree under whose friendly boughs Jesse Lee introduced Methodism into the kingdom; and gathered fresh inspiration for missionary work at the birthplaces of Harriet Atwood Newell in Haverhill, and Mary Lyon at Buckland, near Shelburne Falls; visited the resting-places of John Eliot at Roxbury, David Brainerd at Northampton, Fidelis Plak, near to Shelburne Falls; and saw the school where Ann Hasseltine Judson prepared for her life-work. Their end is not yet. "Not until the records of all time, made up from all lands, are written—not until from the East and West and North and South are gathered those saved through their instrumentalities" and through the instrumentality of those whom they have influenced; "not until the farthest wave of influence shall have struck on the shores of eternity," can the complete crowns of honor and rejoicing be placed upon these humble, devoted lives. Until then their stars remain uncounted.

It would be an impossible task to refer to each church, but mention must be made of the new work taken up. Auxiliaries were organized at Orono and Guilford, Me., and St. Mark's, Lawrence; a mite-box circle at Fitchburg, with promise of a regular auxiliary in the fall; also another mite-box circle at West Milton, Vt., and an auxiliary at Swanton on the plan named in the constitution of "promising to pay \$10;" and yet another promised on this same plan at West Randolph, Vt. Doubtless in many cases the less number who joined already established societies represents a larger proportion. We leave New England with new-found friends, love for the workers, gratitude to the pastors, and increased respect for her Methodism.

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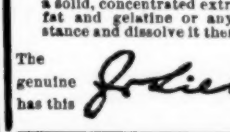
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